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DOES STATE AID TO EDUCATION MEAN UNION OF CHURCH AND STATE?

The only specific arguments which have been advanced against the claim of the parochial or free tuition schools to a proportionate share of the new state taxes in Ohio are these two: first, the statement that to make such a grant of public money would be unconstitutional; and secondly, that such a grant of public money would constitute a union of Church and State. Fortunately, these two arguments are supported by no solid evidence and admit of easy answers.

The first argument is based on a misconception. The Catholic people of this state have at no time asked for any share in what is known as "the public school fund." They understand very well that the use of this fund is restricted by law. They have not asked any part of the local taxes which are raised for educational purposes in the various school districts of the state.

They have, however, asked for a share in the new funds raised by special and extraordinary taxation to meet a financial emergency in the support of compulsory education. Expert advice of well known and exceptionally competent attorneys assures us that there is nothing whatsoever in the state statutes or in the Ohio constitution which would militate against our legitimate participation in those funds derived from the sales tax, the gasoline tax, the intangibles tax or from any other money in the general fund of the state.

Even if we were to assume that some of the people of the state were disturbed by honest doubts on the question, there is only one way which the problem could be satisfactorily disposed of and that is to submit the decision to the courts of the state. It is the business of the courts finally to settle such doubts,

if they really exist, and it is not the business of the legislature to attempt to pass judgment antecedently and usurp the functions of the courts. We have good reason therefore to suspect the sincerity and honesty of purpose of those who put up the cry "Unconstitutional!"

The second argument which purports to regard state aid as a union of Church and State is that one which I wish to consider more specifically. During our campaign of last year for justice to our Catholic people in this matter of state aid for our schools we met this argument on various occasions but always coming from one source, namely, the ministerial associations of certain Protestant groups.

It is extraordinarily strange that we should encounter opposition in this direction when as a matter of fact we are fighting their battles for them and should have their support in defending the rights of conscience and religious liberty against the assertion of an absolute power on the part of the state.

The simplest answer to the entire difficulty, if it be a real difficulty and not merely a reaction to ancient prejudice, is the appeal to present practice in other countries and a reference to our early history in this very state of Ohio. Take as only one instance the practice of Canada. This country allows the tax money paid by Catholic citizens for education to be devoted to the support of Catholic schools—and this in such an overwhelmingly Protestant province as Ontario.

Will anyone in his right mind assume that there is as a result a union of Church and State, a union between the province of Ontario and the Roman Catholic Church? What Protestant Ontario does for Catholics, Catholic Quebec does in a much more liberal fashion for Protestants and those of other faiths. Nor does Canada stand alone. Great Britain, Holland, Belgium and other countries show equal consideration to the rights of conscience in this matter of education and no one has ever yet said that there is as a result a union of Church and State.

In the early history of Ohio, public funds, according to the testimony of Mr. Samuel Lewis, first superintendent of education in the state, were disbursed without distinction to all the schools of Ohio whether public or private, religious or secular. There was no question then of a union of Church and State and there should be none now.

There has been a great amount of superficial thinking and speaking on this subject of union of Church and State. There are two things which need clarification, first, what is meant by the statement, and secondly, what is the position of the Catholic Church in respect to the relations which should properly exist between Church and State under circumstances and conditions which prevail here in the United States.

Let us approach the first question by stating what union of Church and State does not mean. In its essential concept it does not mean State support of the Church; it does not mean the proscription of every other religious belief excepting the one that is officially recognized; it does not mean above all coercion of conscience, nor does it invalidate the fundamental rights of religious liberty. Union of Church and State might very well exist even if none of these conditions be verified.

The essential element in the union of Church and State consists in the fact that the State recognizes one official religion and guarantees and supports her liberties and her rights inherent in her own Constitution. It is sufficient for the purpose if the State fosters the work of the Church by giving public recognition to the value of a particular religious faith, by the celebration of certain religious festivals, by attendance at divine worship in an official capacity at the major festivals both in the life of the State and in the life of the Church. Union of Church and State substitutes primarily the idea of cooperation in the place of antagonism or denial of the Church's rights.

In order to understand the Catholic attitude on the relations which should properly exist between Church and State, it is necessary for us to consider the religious affiliation of the preponderant mass of the citizens of any particular state. It is generally conceded by the theologians of the Church that in present-day conditions there is hardly an instance among the nations of the world where a complete union of Church and State can be fully or even satisfactorily established. The simple reason is that in practically all states there is considerable difference of religious conviction and frequently there exists a large element in the population which denies all affiliations with any specific religious faith.

This is particularly true here in the United States where our own census reports list more than 70 different religious denomina-

tions and where 60 per cent of our population makes no claim of any religious affiliation whatsoever. In such circumstances, the only reasonable compromise seems to be a separation of Church and State.

Such a condition, however, does not imply that there should be any antagonism on the part of the State in respect to religion nor should there be any discrimination against a group of citizens merely because they are members of a particular religious faith. As a matter of fact, in the United States religion is given recognition in various ways by the Government. Church property is free from the imposition of the general tax.

In the meetings of Congress and state assemblies there are official chaplains appointed to open the sessions with prayer. The President of the United States, the governors of the individual states and high officers generally all take an oath of office which definitely indicates a belief in the existence of God and an affirmation of the religious value of an oath. Our army and navy have officially included in their ranks chaplains whose duty it is to look after the religious welfare of the men in military service.

All of these circumstances definitely show that there is no antagonism on the part of our government to religion and no intention to discriminate against any particular group of citizens because of their religious belief.

Leo XIII in his celebrated encyclical on the constitution of civil society clearly points out that both the State and the Church are absolutely independent of one another in their own special and particular fields of activity. The State has for its special purpose the temporal welfare of man as a social being here upon earth.

The Church, however, has for its special purpose the spiritual welfare of man here upon earth and his eternal destiny in the world to come. Neither the State nor the Church are dependent upon one another in the carrying out of their respective aims. There are, however, certain fields of common interest, such as education and religion. In these fields it is highly desirable where the population is homogeneous and preponderantly of the same belief that there be intimate and friendly cooperation to secure the best interests of both State and Church.

To grant state aid in support of our parochial or free tuition schools is clearly not a matter of union of Church and State. If the Catholic people of Ohio were asking that the State out of its public funds should support divine worship and the direct activities of the Church, then there might be justification of such a claim. This, however, is literally not true. To support the Church is one thing, but to support the school is something quite different. Furthermore, we have not even asked full support of our educational establishments.

We provide the buildings without cost to the State and also full equipment. We neither ask nor would we in any circumstances accept public money for the teaching of religion. We wish to maintain absolutely our independence of any State funds in this respect. We merely ask that the State help us to teach the secular branches which the State compels all children to study in order to prepare adequately for the duties of citizenship.

In simple truth, to deny to our Catholic people any share in the new program of education supported by state and not local taxes is to contradict the fundamental principles of justice in our distinctively American traditions. Even a minority has its rights to just treatment in any well organized civil society. This is particularly the boast of a democracy. But where are the rights of a minority safeguarded under this inequitable system of education which now obtains?

It is important for us to keep in mind that the State compels all citizens to pay taxes for the support of the public schools for educational purposes. Furthermore, the State compels all citizens to send their children to school until they are sixteen years of age.

In fact, it is only when they are eighteen years of age that they are free to enter gainful employment without a permit. Under the present arrangement, however, all citizens are not equal beneficiaries of the public funds collected under compulsion. To say that Catholic people can have their own schools is not an adequate answer to their complaint. As things stand we can have our own schools provided that we pay twice, first for the public schools and then for our own.

Not to ask equal rights in the matter of state support of education is to coerce the consciences of our citizens. This is

manifestly the result when the State monopolizes the funds for one particular system of education which it forces upon its citizens without any liberty of choice, at least without any choice except under heavy penalty.

From the very beginning of our history we have prided ourselves upon our sense of justice and our devotion to religious liberty. But how is religious liberty safeguarded when the State favors only one group of its citizens to the detriment of other large groups whose rights are equally sacred? There are two classes of citizens in this state as in every other state of our Union. There are some who do not want religion taught to their children in school. There is another, a considerable group although not as large, who definitely do want religion taught to their children. Now when the state sets up only one system of education in favor of the one group, namely, the group which does not want religion taught to their children, then manifestly the state discriminates against the equal rights of the group who do want religion taught in school.

The only logical basis of the present system of discrimination in education is the doctrine of State Absolutism. This is the doctrine which vests all rights in the majority of the population and which makes the State supreme in all matters even those which affect the consciences of the citizens.

It is only on the basis of State Absolutism that public funds can be used to compel the minority to conform in educational policy to the State's decrees or else suffer the penalty of double taxation. American tradition has always repudiated this doctrine of State Absolutism and it is high time that this inconsistency in the field of education be speedily eliminated.

The real question at issue is not that of union of Church and State but the question of equality of treatment before the law of Christian conscience. We are fighting for the rights of Christian education as against the monopoly which a secular minded state has heretofore imposed upon all its citizens. We should reasonably expect to have the loyal support not only of our Catholic fellow citizens but of all friends of religion of any and every denomination, for their rights are equally involved with our own.

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THE CATHOLIC COLLEGE—A FIELD FOR MISSIONARY ACTIVITY¹

When we speak of mission work or missionary activity, our thoughts naturally turn to the splendid efforts of our men and women who labor for the cause of Christ in the sparsely settled districts of our country or in far-off pagan lands. We admire their courage and bravery, their devotion and self-sacrifice in pushing forward the frontiers of Christianity and laboring to fulfill the mission of Christ, to preach the Gospel to every creature. It is only right that we should endeavor to keep in mind these heroic souls because those who are farthest from our sight are readily forgotten in our thoughts. These missionaries at home and abroad are largely dependent upon us for spiritual and material assistance. They merit our whole-hearted support.

But it is well for us sometimes to reflect that real missionary activity is by no means limited to home and foreign mission fields. There is missionary activity for every priest and religious in fulfilling his part in the general mission of Christ to his Church. Missionary zeal can find an outlet in a quiet country parish or in a busy city parish. It has its place in the pulpit and in the confessional. It is needed in the classroom and about the campus of a college. It is, in fact, a necessity everywhere. For the words of Holy Scripture are particularly true of our day, "The harvest indeed is great, but the laborers are few."

It will be my purpose to point out some of the opportunities for real missionary work on the campus of a Catholic college. Having spent all of my priestly years in close contact with hundreds of young college men as teacher, adviser and friend, I will speak from experience.

Many of our Catholic people and even our priests have come to look upon the Catholic college as a sort of capstone for Catholic education in the case of every student entering her portals. They take it for granted that Catholic college education

¹ Address delivered before the Catholic University Conference of Clerics and Religious of the Catholic Students' Mission Crusade, Washington, D. C., Thursday evening, December 13, 1934, by Rev. E. V. Stanford, O.S.A., M.S., LL.D., President of Villanova College.

rests upon a solid foundation of eight to twelve years of Catholic influence and environment. There is, therefore, cause for genuine surprise when one, not familiar with the religious background of prospective students, reads the facts from the religious registration of an average freshman class. It is a very difficult task to size up a freshman class from a religious point of view. Only an efficient religious registration at the opening of college makes it possible to get a definite idea of the religious status of the members of the class. The vast majority of the students, fully 90 per cent, are, of course, Catholic. But over one-fourth of these Catholic students have never set foot in a Catholic school. A third of them never had the advantage of parochial school training, and almost a half of them have never attended a Catholic high school. Such a finding would not be unexpected if we bore in mind that our Catholic primary and secondary school system, though widespread, has not yet been developed to the point where it cares for more than half of our boys and girls. To say, therefore, that in the student body of a Catholic college, one student out of every four had never attended a Catholic school, that one student out of every three never had parochial school training, and that every other student never had Catholic high school training is not to suppose an unreasonable finding in a college drawing a student body from a wide area.

Such a situation, however, does present practical difficulties for the Catholic college. Thus, the personal interview, which is an important part of religious registration, discovers that as high as 7 per cent of an entering class are not practicing Catholics, that is, they were not accustomed to attend Mass or to fulfill the Easter duty. About 5 per cent of the entering class can be counted upon as never having received the Sacraments of Penance and the Holy Eucharist, with, of course, a larger number who have never been confirmed. Herein lies a unique opportunity to salvage the faith of young men passing through the dangerous transition period from "teens" to "twenties" without adequate religious training or background.

As a prelude to missionary activity in a Catholic college, a carefully conducted religious registration by personal interview is, therefore, necessary. It achieves at the outset three important results. It brings to light students, who, although baptized as

Catholics, have received no further Sacraments. It provides a record of the students who have received little or no formal instruction in Catholic grade school, secondary school or Sunday school. And it reveals very often the attitude of a young man toward religion. It is as important as it is interesting to know the case history of a religiously underprivileged student. The personal interview is particularly valuable here. For instance, one student confided that his mother had died when he was twelve years of age. He had prayed hard that she might recover from a serious illness. When, despite his prayers, she died, he became, as he expressed it, "mad with God" and had not attended Mass or received the Sacraments from that day forward. Another student frankly admitted that he was not a good Catholic and that he did not believe in Confession or Communion and that "no one was going to force him to believe." The interview made it clear that this young man understood practically nothing about the Catholic religion and that he had never been to Confession nor received Holy Communion. Although he agreed to begin a private course of instructions in the Catholic religion, he emphasized that he was quite opposed to Confession and Communion, but was willing to find out more about Catholic teachings. Another young man, with an unrevealing name, made it known that he had an Irish mother and a Jewish father, that he had been both baptized and circumcised, but had practiced no religion. He frankly admitted that he did not know where he stood, although his sympathies were with Catholicism. These are only a few of the many strange sidelights that are revealed in the brief interview of religious registration. With the help of prudent and zealous priests, with the healthy environment of the Catholic college, with the great majority of the students showing that their religion is a life to be lived, and last and most important of all, with the unfathomable grace of God at work, these young men are bound to react favorably to religion, no matter how difficult the individual cases may be. Truly there is opportunity here for zealous missionary activity on the campus of a Catholic college.

These religiously underprivileged students present difficult problems for the Catholic college, even after their reconciliation with the Church. The world expects in four short years that

they shall hold their own with the Catholic college graduate who has had the advantage of twelve years of pre-college religious training at home and at school. Manifestly, this is not possible in such short time, except in unusual cases. It would be well, therefore, if the critics of the product of our colleges would consider the pre-college Catholic background of a particular alumnus before censuring his Alma Mater.

During the course of a single academic year, there may be as many as a dozen students out of an entering class of two hundred fifty who will willingly and eagerly make their first Confession and first Holy Communion after a course of private instruction. If there is one place where human and divine consolations seem to blend into one and suffuse the mind and the heart of the priestly adviser, it is on the occasion of the final preparation for first Confession and first Holy Communion of one of these full-grown youths. In practically every case these young men are found to have been baptized in the faith as babes, but through the neglect of a fallen-away father or mother in a mixed marriage, or the indifference of a lukewarm Catholic parent, they have been brought up in ignorance of the Catholic religion. What a joy it is to the individual priest when, through several meetings, having explained the doctrines of the Church, he finally comes to the sublime doctrine of the Holy Eucharist, and after fitting explanation and thorough questioning, looks his young neophyte in the eye and asks, "Do you believe that Christ is really and truly present on the altar, under the appearances of bread and wine?" and receives in return a straightforward glance and that earnest answer of faith, "I really do believe." What priest would not be thrilled in such circumstances, to be a privileged witness to the mysterious gift of faith which an all merciful Lord has preserved through the years, although covered over by ignorance, misinformation and doubt—a faith which has not been allowed to lapse because it was through no fault of the recipient that it was prevented, before now, from blossoming forth. As one young man told me, his eyes akindle with joy of his newly awakened faith, "Father, I never thought that I could believe and that I could be so happy in my belief!" It was hard to realize that this was the very young man who, a few months before, had assured us that he had examined religion, had argued the point out with other young men, and was convinced that there was no God and no

substance in religion. Truly, there is plenty of opportunity for zealous missionary activity on the campus of a Catholic college.

Another important procedure in the religious guidance of college freshmen is an early examination in fundamentals. In this examination, very elementary questions are asked on such matters as the making of the Sign of the Cross, the writing of the Our Father, the Hail Mary, the Apostles Creed and the Act of Contrition, the naming of the Commandments, the explaining of what is understood by Confession, and Holy Communion, and so on. Strange as it may seem, this is a quiz sufficiently difficult to make many a college student attending a Catholic school for the first time, bite his pencil in despair. Some literally cannot "bless themselves." Others have only the haziest idea as to who Christ was. I would not want to scandalize you with unintentional blasphemies, by quoting you the Religious "howlers" that crop out yearly in this fundamental examination, but the following are a few of a number given to me by the professor of one of this year's freshman classes:

"A mortal sin is a sin which must be forgiven by the Bishop," whereas "original sin turns out to be a small offense against the law of God."

"The marks of the Church are garments which the Church wears while saying Mass."

"The Sacrament of Penance is the prayer one has to say before receiving Communion."

"Jesus Christ is the Father, Son and Holy Ghost, three persons in one."

"The Sacraments are four: The Holy Sacrament, the Holy Eucharist, the Holy Host and the Mass."

Let me assure you that such answers never come from young men who have had at least three or four years in a Catholic school. This fact is by implication, a striking proof of the principle that a Catholic child should be educated in a Catholic school, because more often than not, religious training is not supplied in the home or through Sunday school.

When all of the papers in this test on fundamentals are examined, it is found invariably that from 20 to 25 per cent of the students lack even the most elementary knowledge of their Faith, and its practice. The men failing the test are grouped into a special religion class. Private instruction is reserved for those only who are not practicing Catholics. This special religion

class is described as a "Course in the Fundamentals of Religion" for those deficient in religious instruction, and it is intended to supply for the training usually given in parochial school or Sunday school. The texts used are the Baltimore Catechism No. 2, and a Bible History, profusely illustrated, of the type used in our Catholic grade schools.

Once the student's interest is aroused in this elementary class, once it is brought home to him that his religious knowledge should be on a college level, comparable at least to the level of his knowledge in English, mathematics, history or language, the work of the class proceeds quickly, and it does not take long to lay a foundation on which the student can build for himself. Ordinarily, the student shows an eagerness to make up for his deficiency in religious knowledge, and by means of carefully advised outside reading is able to make rapid progress. I have known intelligent students whose interest was so great in improving their religious knowledge that, in addition to regularly scheduled classes in religion, they have carried on intensive study on the side all through their college course. They have not hesitated to call privately upon members of the faculty to clear up difficulties and to request suggested readings on various topics. Occasionally it has been possible to feel that such young men at graduation were possessed of a more intelligent understanding of the teaching and practices of religion than some classmate who had attended Catholic schools all through life, but whose interest had been dulled by a chilling indifference.

I have mentioned, thus far, only the problems for missionary zeal presented by the religiously underprivileged students at a Catholic college. They are, perhaps, least known and for that reason more likely to be neglected. But the students with the ordinary religious training which a Catholic home and a Catholic school normally afford, as well as the privileged students outstanding for spirituality and intelligent appreciation of their Faith, merit an attention which should be no less careful and exacting. It is just such students who present the best possibilities for developing into Catholic lay-leaders. That they may not all be cast in the same mold, that they may receive individualized attention presents further opportunity for the missionary spirit of the college faculty. Those who have from Christ the mission of Christian educators must live up to their high calling and strive to bring forth in these young men the finest flower-

ing of faith, they must, as it were, endeavor to draw out in these youths the best qualities of mind and heart, they must encourage them to develop strong and courageous character and do all this while engaged, as secular educators are engaged, in the training of a sound mind in a healthy body.

In this respect, the college religion class presents a golden opportunity for the zealous missionary. It must be admitted, however, strange as it may seem, that it is difficult to secure teachers suited by training and disposition to handle this most important work. Much more is required than a good knowledge of theology. There must be a zeal that infuses life into the class and secures and holds the interest of the students. There must be, moreover, a thorough understanding of young men and an appreciation of their problems, both real and imaginary. For it is certainly true that the college student of today has a deep interest in religion and there is no course on his roster of which he has higher appreciation if it is handled well and, conversely, there is no course in which he is more likely to show greater resentment if it is not in capable hands. I do not know how I can give a clearer insight into this attitude than to quote a few excerpts taken from a very recent freshman religion quiz in answer to the question, "What has your religion course thus far meant to you?"

In answer to this question, one student writes:

"When I came to college, I was very glad to see that I had a course in religion on my roster. From the fourth to the eighth grades, I was at a Catholic school. Having four years of public high school education, my religious training consisted of church sermons and the reading of the Bible each morning by someone who mumbled it off so that you couldn't understand two consecutive sentences. I found how much I didn't know concerning religion during the test given on the first day. Since then my knowledge along this line has appreciably improved. I have enjoyed and appreciated the course and I think I shall continue to do so."

A second student says:

"So far, I like my religion course very much and from the plan that has been outlined for us, I expect it will be more interesting in the future. The work on outside reading I think is wonderful. It has started me on reading this type of literature."

Another student frankly states:

"After having been four years in a city high school, I admit with a little guilt that I might have benefitted greatly by a re-

ligion course. I was a little skeptical about a religion course at the beginning of the year but now I realize the necessity and the good of it. There is even a difference in the outlook of a public school and a Catholic college. You respect the high school and its equipment because the city put it there for you. Yet, you look at the college and the people in it as being here because God has placed them here and that you are here because God has allowed you to come. I value the religion course because of its change in me now and the lasting effect it will have on me in later life."

Even at the risk of boring you, I have quoted at length from these statements of college freshmen. They reveal the serious attitude of our Catholic young men of today, and it is my considered judgment that they fairly represent the mind of the majority of our college students. For a college professor of religion to fall down on the job under such circumstances, through lack of ability, or want of zeal or interest, is not only to miss an opportunity for real missionary work, but it is also to make oneself answerable for irreparable harm.

But the matter of missionary activity does not rest with the religion class alone. The religious welfare of the students must be the concern of every member of the faculty, both religious and lay. Though the conduct of religion classes depends upon those engaged as professors or instructors in religion, though the responsibility for religious activities may devolve upon the chaplain, there is no reason for the other members of the faculty to adopt a "hands off" policy towards the religious welfare of the students. Almost every subject in the curriculum has its Catholic way of presentation and, therefore, offers possibilities for missionary zeal. Then there are the important intimate personal contacts between professor and student outside of the classroom and about the campus, which are valuable opportunities for missionary zeal. There is the Confessional with its unlimited possibilities. There are the various religious and near-religious activities. I do not intend to mention all. I merely suggest some of these opportunities to acclaim them as highly profitable for the students when they are sponsored by prudent and earnest missionaries, who are animated with the zeal of Christ and realize that they must accept a full share of responsibility in the missionary activity of the Catholic college.

The Catholic college is a field for missionary activity for all

the members of the faculty. To work under any other assumption would be to act in defiance of the Catholic principle that religion must be intimately interwoven with education, and that it must not be something added to the curriculum as an extra course. Without this mutual interest and cooperation on the part of everyone connected with the faculty, a Catholic college would be almost on a level with the secular college having a Newman Club and a resident chaplain. It is only through such missionary effort that the Catholic college can fulfill its purpose to develop capable leaders in sufficient number to meet the great needs of the day.

Our greatest problem at the present time, our greatest problem for the future, is the plight of our young people. They are in greater danger today than ever before not from influences acting from within themselves but from influences at work without, not because of any volition of their own, but in spite of their own volition. Youth has passed safely through an irresponsible post-war period, it has overcome religious and moral skepticism, and has arrived at a period of quiet earnestness and determination with high ideals of service. But the days are most unpropitious. Lack of opportunity, unemployment, enforced idleness, stalk abroad through the land. There is real danger that a blighting discouragement may enfold our youth, that irritable and radical tendencies may be engendered in them, that their high ideals may be dragged down into the mire of discontent and despair. We have grave reason to fear for the future of religion, for the stability of the home and the safety of the state. It is necessary, therefore, that we bend every effort to direct the willing energies of our oncoming youth into safe and useful channels. In the face of such a grave situation, where are possibilities greater than in the Catholic college? Herein may be developed a safe leaven of youth, wherewith the whole mass of youth may be leavened. What a responsibility rests upon the missionaries of Christ, the Catholic educators of today, what a responsibility is soon to rest upon you the missionaries of Christ, the Catholic educators of tomorrow! "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He send laborers into His harvest" (Luke x, 2).

E. V. STANFORD.

THE PROBLEM OF THE CARE OF YOUTH.

"Keep your children away from the movies; not only the movies that are known to be bad but from all movies until the reforms sought by the Church are brought about. Help them avoid not only sin but the occasion for sin. Your neglect in this matter will be upon your own heads."

Increasingly is this admonition and warning hurled at Catholic parents from the pulpits. From most it evokes echoes of dismay, not because they wish to disregard the Church's position nor yet because they underestimate the necessity for the Hollywood clean-up, but merely because of the implications to themselves and their children.

The immediate reaction of most is that it is far easier for the clergy to deny the children their principal recreation than it is for them to name a substitute that will satisfy those children, at the same time benefitting them.

All children still of school age in this country have literally been brought up on the movies, especially in the cities and towns where Catholic population counts its numbers. Whereas twenty years ago youth sought recreation in out-of-door sports and games, they now seek it in the movie theater. Two causes have contributed to this condition, the automobile and the fascination of the movies themselves. Children, whether they are bright or slow in school, whether they are poor or rich, have in common a liking and a knowledge of the movies. They know the names of the principal stars, and many who are obscure, they know their screen records and they have their favorites. They will forego candy, ice cream and toys for a chance to go to the films, and they will stay as long as parents or managements permit them to stay.

Especially are their numbers great in the neighborhood and second run theaters where their pennies and dimes contribute no small share to the earnings of the films and where they are subjected to poor ventilation, bad lighting of screen and the worst of titles. Unquestionably, they suffer physically as well as mentally and morally from their constant attendance on films. Unquestionably, likewise, it is a good thing that some agency with power behind it seeks to keep them from the pictures.

Nevertheless, it does little good to forbid children the movies without providing a substitute. In all cities and towns the automobile makes play in the streets a hazardous affair. Even where playgrounds are provided generously, the child is endangered from the moment he leaves his home until he arrives at his destination. Baseball, tag, hide-and-seek in the streets contribute to auto fatalities constantly. Most parents feel relief when they know their children are "safe" in a movie. As between the danger of life and limb and the danger to morals, most parents will take a chance on the latter, hopefully discounting its bad effect.

There are many parents who, as clergy are sometimes wont to charge, send their children to the movies to "get rid of them" much as many of the wealthy are said to send their sons and daughters away to private schools. It must be admitted in all reason, however, that such parents are in the minority. Many others, until the present crusade, were unaware of the dangers in the cinema, while others still feel competent to judge which pictures their children may see in safety.

But the avowed purpose of the church is to keep all children away from all movies until reform is complete. To those of us actively and constantly cognizant of movie conditions and audiences such a stand smacks of Utopianism.

In the meantime something must be done for the children. They cannot be allowed as prey for automobilists. If they cannot spend their recreation hours in the movies, they must spend them somewhere else where health and morals will be safe and where real benefit will accrue.

It is, of course, definitely understood that the days of *laissez faire* in child recreation, at least as regards the cities, is doomed. Organized play has come to remain because it is the one possible way where living conditions are cramped where so many dangers exist. If children can't go to the movies they must play in the streets; if they can't play in the streets they must have some other outlook.

The Catholic Church, by and large, has given less consideration in the past to child recreation than to other forms of church activity. Among us the combination of church, home, and school has fallen behind in this regard. The matter has been left up to the parents or it has been left to civic or non-Catholic organiza-

tions. There are exceptions, of course, and notable exceptions, but they are numerous enough to dispute the rule.

Civic recreation for children is two-fold: for those in the public schools and for all the children. The public schools provide recesses, and they provide, in the lower grades, extra-activity from gymnasium to basket weaving. Many of them have their own playgrounds, which, however, are also open to children. Outside of school, and in addition to the large public playgrounds, there are the activities of the libraries and the museums. These latter, however, reach only children with special aptitude towards more studious aspects of child life.

As for non-Catholic recreation, it may be divided into two classifications: the group activity with denominational aspect; the non-denominational. Of the latter the Boy and Girl Scouts, to which many Catholic children belong, and the 4-H clubs, to which far too few belong, are outstanding.

The Young Men's Christian Association and the Young Women's Christian Association are, of course, outstanding examples of what money plus intelligence can do toward providing wholesome recreation for youngsters. They are, however, not Catholic and are frowned upon by a large number of the secular clergy. They are also, like the Boy and Girl Scouts, only for children over twelve. They leave unanswered the question, what to do with the younger child. For the Protestant child that problem is partly solved through his church activity; for the others the movies remain the answer.

With the exception of the playgrounds and the Boy and Girl Scout movement, the Catholic child is almost without any recreational resources except his own endeavor, that of his parents, and that provided by the movies.

The Knights of Columbus have made some attempt to answer the problem for the older boy through the Columbus Cadet and the Columbian Squire movements. That this movement, really a substitute for the Boy Scouts, has not been an unqualified success must be admitted from the result; the movement is utterly non-existent in many states and more cities and is not altogether effective where it has been tried. There exists almost no other large-scale experiment for the Catholic child, certainly none for the Catholic girl.

Attacking the child recreation problem through the parochial

school would be one proper approach, but all those who know the system realize how difficult it would be. Few parochial schools offer recesses, while few include many lighter subjects in their curricula. The Sisters, wherever they have the opportunity, give instruction in music, drawing and sewing. But their equipment is slight and their efforts voluntary and done almost entirely without funds. Obviously well intentioned and well done though their work, it is inadequate in a recreational sense. The Catholic schools throughout the nation are operating on starvation budgets at best, and they are doing even more than can be reasonably expected of them when they teach the three R's and teach them well.

It is almost useless to go into the parents' obligation. Where they have means, time, intelligence, or all of these qualities, they settle the problem. But if parents, Catholic or not, as a whole were able to cope with the recreation problem, the subject of the movies need never have been raised, there would be no reason for public playgrounds, and the Boy Scout movement would never have reached its present state. Under our system of living, outlets for child energy outside the home are a foregone necessity.

There remains the Church. The Church as a whole has never encouraged the social activity so prominent in Protestant denominations. There are and have been, of course, various fraternal orders with Catholic standards, clubs and societies linked with the church that actuate lay endeavors, the church societies devoted to religion and charitable ventures. There is no quarrel here with the Church's attitude in respect to adults; the Protestant experiments along these lines have been none too successful and the well-considered position of the Church has upheld itself through the years.

The problem of the child, however, is quite another matter. Play is one aspect of the problem, but it is not the whole. There are matters of behaviorism and the leading of children into adolescence and from adolescence into manhood that cannot be ignored. For years the movies have been contributing the major share to the settlement of this problem; the Church has expressed its dissatisfaction with the method, the media and the result. It would appear that the time has arrived for it to take up the problem. The parents and the school of themselves are insuffi-

cient; the state is a poor substitute for the three agencies named; the Protestant denominational agencies are to be objected to on theological grounds.

It has been mentioned that there are exceptions to the general rule. They are, all of them, the result of unusually well-directed work on the part of pastors with strong personalities who have known what was needed and sought, and sometimes found, the remedy. Their experience is invaluable, and most of it could be available to other agencies desiring to take advantage of it.

But the matter is more than a parish matter, though, undoubtedly, it should also be a parish matter and very probably start there. Speaking in generalities, it would seem to be a diocesan matter worthy of being correlated and bound in a national dictatorship.

There exists the need for a general recognition of a want, the recognition of this need and the desire to satisfy it. There then needs to be a general understanding of the whole problem and the organization of a movement to solve it. Under our system of church affairs it would seem as though a movement would have to begin as a diocesan movement and spread it two ways, nationally and parochially.

As in the Catholic school system, executive action would seem to be a diocesan matter with the parishes participating as units. There is no mystery to such organizations, we have had it in other matters for a long time and it has worked satisfactorily. Pastors, of course, would be the directors. There exists a need, however, of making the thing a lay endeavor.

The very wise Bishop of Newark, Most Rev. Thomas J. Walsh, D.D., a few years ago found before him a problem which in many ways parallels the present. He sought to organize the Catholic charities of his diocese on a non-salary paying but responsible basis. He inaugurated a society which he called the Mount Carmel Guild designed for women and superseding other organizations active in a charitable way. Responsibility for finances he placed in clerical moderators who administered for two and three parishes and even more. Administrative power he placed directly into the hands of the laity, first by opening the guild to all parish women as the Holy Name society is open to all men, then by having these guild chapter women elect their own

officers. Each parish was then assessed a proportionate share for charities and the funds were turned over to the guilds for use under close supervision as they saw the need arise in their communities. The result has been what is probably the most efficient charitable action group for any denomination or group in the United States; moreover, it is entirely voluntary.

A somewhat similar system needs to be worked out for child recreation. The essential groundwork in recreation has long been laid by non-Catholic organizations. Its adoption for Catholic use requires merely the introduction of the Catholic spirit. Next to organization the collection of these data and their dissemination present the most serious difficulty. But it is a difficulty that can be simplified and delegated. The first requisite would appear to be the determination of a bishop to meet a need; the second for the bishop to form a small organization of laymen to collect and organize data; the third for the bishop to call into being a diocesan lay organization along parish or inter-parish lines to use the data collected.

The difficulties are not as insurmountable as they may seem or the expense too great. More work is accomplished for any project by willingness than by funds. Parish priests know who to organize for bazaars to make them successful.

The first thing that needs to be made clear to the laity is the purpose of the project, wholesome play for children. There already exists the knowledge of a need. One pastor who has worked along these lines in a limited way has the women of his parish prepare and serve breakfast to all the children in his school who come to First Friday communion so that they need not go home. Ten cents is charged the child, and each receives fruit, cereal, buttered toast and cocoa. This small project is self-supporting; it takes place once a month and costs a child the price of admission to a movie and does him far more good.

With some exceptions, our Catholic schools make little provision for pre-school, recess or post-school play. Public school teachers are versed in the art of organized play to hold their pupils' attention in those possibly perilous minutes. The formula is simple—a knowledge of games and a love of children. There are young women in every parish with time to spare for such activity and the inclination to perform, if asked. Rotation

of volunteers for such work would ease the burden and insure variety.

Also in every parish there are women with some afternoon leisure skilled in the handicrafts who could teach children all the extra-curricular activities taught in public schools during school hours—sewing, knitting, the other needle arts, cooking, baking and household tasks. It may be argued that this is not recreation and that facilities are lacking. But it is recreation when done in a spirit of play, and facilities are never lacking where there are homes and willing people. The writer's wife, with three children to care for, has found time in one parish to teach sewing. Obviously the burden cannot be placed on or left to already overworked Sisters.

For the boys the problem is perhaps greater, but by no means insurmountable. With the new leisure afforded men and with the staggering of hours in many instances, free hours in which to join with boys in play are available. There are always some men in all parishes with leisure time at some part of the afternoon. Our boys need carpentry, handicrafts and organized sport. They can't get it at the movies, we won't let them get it at the non-sectarian associations, and we don't want them to get it on the streets. And the playgrounds are inadequate.

Work can be so divided as to hours and groups as to provide for all children in every parish.

Between kindergarten and eight years old, recreation for both boys and girls can be united; thereafter the children's inclinations part and it is necessary for the boys to play together for the most part. In even the most crowded city sections fields are available where some adult parishioner can take a group of boys and play soccer, baseball or hockey.

For boys and girls over twelve the problem becomes more complex, but still can be kept sufficiently simple. But the Girl Scout movement has solved the problem in part for non-Catholic girls and the Boy Scout movement has solved it in part for the boys. Many of our children already participate in these movements, but it is largely as individuals and not as whole groups. The Catholic adult workers in this field are few, but their fewness may be placed to disinclination to work in non-Catholic activities and to the diffidence toward initiating action in their own parishes. Such obstacles can be overcome.

The best drilled group of boys this writer ever saw were drilled by a Catholic war captain who insisted on taking them in hand and making something of them. It was the writer's privilege for a time, also, to teach these same boys woodcraft and Indian lore. He found them adept and eager. Still another taught them first aid, signalling and bugling. The chief difficulty which the three men met was lack of organized parish effort behind them.

Real difficulty begins with mid-adolescence. Here individuality asserts itself often beyond control. But the high schools handle the problem very well with clubs in which the adolescents conduct their own affairs. In addition they are capable of helping with the younger children so that one form of recreation melts into another. This, I believe, is one of the purposes behind the Columbian Squire, which, unfortunately, operates on a restricted basis.

The difficulties are many, the obstacles huge, but the rewards great. We cannot allow our children to fend for themselves much longer. The price is too great. Parental direction has proven itself insufficient and inefficient. There must be group action. It cannot be delegated to state and non-Catholic activity. We are losing our children before they grow to manhood. If we have a Catholic leakage now, we are going to have a trebled Catholic leakage twenty years hence.

For we have seen that if youthful energy cannot find legitimate outlets it will nevertheless find outlets. We know the danger of those outlets. Our priests, Sunday after Sunday, harp on one of the most menacing. Yet we know that merely to forbid is useless. We must provide a substitute and the clergy must help. If we can't send our children to the movies to keep them from automobile accidents and bad association, we must lead them where they will be safe.

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MATURATION

The relative influence of heredity and learning is the subject of a classical controversy in psychology. Moreover, it is a question of immediate interest to the educator. For, evidently, the more conduct can be influenced by training, the more hopeful is the task of the teacher. On the other hand, the more conduct is determined by heredity, the less remains to be done by the school.

Recently this old controversy has been complicated by a new emphasis on the concept of maturation. The proponents of this newer view point out that conduct is based not only on what the individual inherits at birth and on what he learns in later years, but also to the maturation of his physical equipment. According to this view, for example, the process of learning to walk is not due merely to the instincts or reflexes present at birth, plus the learning process, but also to the fact that certain new connections in the nervous system make walking for the first time possible. The maturation theory holds fundamentally that before these nervous connections have matured any amount of training would represent wasted effort. In this article I shall attempt to review the present status of our knowledge of maturation and to point out some of its implications for the educator.

To understand the significance of maturation we must first examine the view of conduct which was commonly held by psychologists a generation ago. At that time it was customary to explain all human conduct in terms of "instinct." The infant in his crib reached for the moon or a candy cane on account of a hypothetical "acquisitive instinct." The same instinct impelled the ten-year-old to collect postage stamps or shells and made the millionaire in later life ever anxious to add to his wealth. Street fights, political campaigns, and naval battles were all explained by an "instinct of pugnacity."

About twenty years ago the instinct theory began to be sharply criticized; for the so-called "instincts" could not bear up under scientific analysis. McDougall, for example, had illustrated the "instinct of fear" by the statement that many children exhibit fright "on their first introduction to a dog or cat" (20). Watson, the *enfant terrible* of psychology, tested this statement by the

simple process of introducing a number of young infants to all sorts of animals—dogs, cats, mice, rabbits, and birds. In no case was the experimenter able to discover the "fear instinct" about which McDougall had spoken so confidently. The conclusion, of course, is that when young children show fright in the presence of animals they are not acting from instinct but are showing a learned reaction.

This is not the place to review in detail the criticism of the instinct theory. Suffice it to say that a large number of experiments have shown that much human activity, which was formerly considered instinctive, is due in reality to learning. This is easy to understand; for we are all aware of how extremely complicated much of our conduct is. For example, there are a great many reasons why a man may want to earn money. He may want to become rich in order to gain political power, to acquire social prestige, to please his wife, to travel, or for a hundred other motives. To wave aside all this complicated motivation with the mere statement that the man is acting from an "acquisitive instinct" is certainly an over-simplification. Human conduct is not so simple. The pure instinct theory is therefore held by few competent psychologists at present.

The downfall of instincts was followed by a swinging of the pendulum to the opposite extreme. Some psychologists went so far as to deny inherited conduct of any sort. The majority, without going so far, held that the influence of heredity was limited to a very few simple tendencies, drives, or reflexes. Most conduct, as we actually find it in the adult, is due to an enormous modification of these simple tendencies through elaborate learning.

Most of our present-day education, Catholic and non-Catholic, is based on a more or less implicit acceptance of this view. That is to say, we look upon conduct as the result of a large amount of training working upon a few simple, inherited tendencies. According to this view the possibilities of education are very great. Training can never begin too young, for the sooner the inherited tendencies are seized upon, the more thoroughly may they be trained. The maturation hypothesis would modify this view by teaching that conduct is modified not only by training but by the gradual maturation of the nervous system. It is therefore

futile, or at least very wasteful, to begin training along a given line until the proper nervous connections have matured. This new view of learning, and its implications, can be better understood after the evidence is shown. The data are collected both from the study of lower animals and from the observation of the human infant. We shall first discuss the evidence from the animal kingdom, which, since it is more simple, will serve as an introduction to the study of maturation in the human being.

One of the most brilliant studies of maturation is represented by the work of Coghill (10) who has been actively studying the developing nervous system of a species of salamander, *Amblystoma punctatum*, for some thirty years. Coghill was particularly interested in the changing reactions of *Amblystoma* to tactile stimulation. The younger embryos could not respond at all (the non-motile stage). At a later stage the embryo responded by slight movements away from the stimulus (the early flexure stage). Later still, the animal could contract all the muscles on the side of the body opposite the stimulus. This action causes the animal to coil up (the coil stage). This was followed by a period in which the animal gradually learned to swim away (the early swimming stage).

Coghill called attention to the fact that two entirely different methods of response are represented in this series of reactions. In the early flexure and coil stages *Amblystoma* responds by contracting the muscles on only one side of the body. In the swimming stage, on the other hand, the muscles on both sides of the body are alternately contracted and relaxed so that the animal swims away in a series of S-shaped movements. The process of learning, therefore, does not consist in the chaining together of a number of elementary reflexes. Rather, *Amblystoma* learns to respond first in one way, which he suddenly abandons for an entirely different response. One could hardly say that the animal is "learning" to swim. The swimming response appears relatively suddenly without foreshadowing its event.

We might easily suspect that this is an example of maturation in which learning plays a rather small part. This conjecture is most brilliantly substantiated by Coghill. For this tireless

investigator has patiently worked out the neural connections involved and has found that swimming quickly appears after the development of certain necessary neurones.

Carmichael (7, 9) has substantiated this view by an entirely different approach. He found that, if *Amblystoma* eggs were allowed to develop in a solution of four parts of chloretone in ten thousand parts of water, the embryos would develop normally in an anatomical sense but would remain non-motile during the whole course of their development. Carmichael therefore raised a number of *Amblystoma* embryos in the chloretone solution, keeping other embryos of the same age as controls in their normal environment of water. Both groups developed normally, except, of course, that the experimental embryos remained quite motionless in their anaesthetic solution. When the control embryos had learned to swim freely the experimenter liberated the experimental embryos from the influence of the anaesthetic by placing them in water. In an average of less than twelve minutes they responded to stimulation, and in less than thirty minutes they showed coordinated swimming which was as good as that of the controls. In another experiment Carmichael found that this length of time was only the amount of time necessary to recover from the anaesthetic. This experiment revealed no trace of learning. Apparently *Amblystoma* is able to swim without practice as soon as the neural connections are in order. There may have been, of course, a certain amount of learning going on in the few minutes while the animal was recovering from the anaesthetic; but this practice was certainly very small.

In still another experiment, Carmichael (8) raised some salamander eggs in a dark room which was carefully sheltered from sound and vibration. When the animals were old enough to be in the swimming stage the experimenter tiptoed into the room and suddenly flashed a light on the pans where the embryos were kept. The animals immediately swam away, thus exhibiting the same reaction to light as the normal salamander, although it was the first time that these particular animals had ever seen a light.

Another approach to the problem is the study of the myelination of the nervous system. Most nerves are covered with a sheath of white, fatty substance known as myelin. Although the point is still unsettled, it seems probable that the myelination

of most nerves coincides with the time that they begin to function. In studying a young animal, therefore, one may assume that, whatever parts of the nervous system have developed, the myelin sheaths are functional.

Starting from this hypothesis, Tilney and Casamajor (32) compared the nervous system and the behavior of the young kitten. They found a number of striking correlations between the reactions of the animal and the development of the myelin sheaths. For example, they found that the opening of the kitten's eyes coincided with the myelinization of the optic nerves and tracts. A number of such parallels led these investigators to believe that much of the conduct of the young kitten is conditioned not by learning but by the maturation of the nervous system.

Lui (19) studied the human infant, dog, sheep, chick, and pigeon. He concluded that the time at which each of these learned to stand erect and walk coincided with the final development of the cerebellar cortex, an organ which is known to be essential to such coordinated movements. To say that these animals "learn" to walk is therefore only partly true, for the maturation of the nervous system is at least equally important. Addison (1) reaches much the same conclusion in his study of the Purkinje cells and the cortical layers in the cerebellum of the albino rat.

An important argument for the maturation theory comes from the "sequential" nature of behavior development in a number of animals before birth. Certain types of reactions are known to occur in a definite order. The logical explanation for this fact seems to be that each type of reaction is bound up with a particular stage in the development of the nervous system. Since learning can scarcely be expected to play an important part *in utero*, these facts seem to constitute an argument for the maturation hypothesis. The work of Swenson (31) with the albino rat and of Avery (2) with the guinea-pig may be mentioned in this connection.

A classical experiment was performed by Shepard and Breed (26), who raised chickens in a dark room and fed them by hand, so that they could have no practice in pecking at a seen object. When the chicks were released from the dark room they learned in a day or two to peck as accurately as the chicks which had

practiced pecking from the time of hatching. Here practice—that is, learning—was shown to be important, but an inspection of the learning curves shows that maturation is at least equally important. For the experimental chicks, which learned pecking at a later age, learned much more quickly than the controls. The more developed nervous system of the experimental chicks was more effective than the longer practice period of the control chicks.

The studies thus far quoted seem to show that, in a number of lower animals, maturation plays an important part in the acquisition of new types of behavior. This does not mean, of course, that learning plays no part whatever, but it does mean that maturation plays its part also. The differences in behavior which distinguish the adult animal from the newborn are, therefore, due only in part to learning and in part also to maturation. The educator will be interested in the application of this theory to the human being. Can it be that maturation as well as learning plays its part in the more complicated reactions of the human child?

A brilliant study of Gesell (13) seems to answer this question in the affirmative. Gesell studied two identical twins, that is to say, two infants who presumably developed from the same ovum and who were shown to correspond almost exactly in every measurable trait. At the age of forty-six weeks neither of these twins could climb stairs. The experimenter therefore trained one twin (Twin T) ten minutes a day for six weeks in climbing up an experimental set of five treads. At the age of fifty-two weeks Twin T was an expert climber. The other or control twin (Twin C) had received no instruction, and at the age of fifty-two weeks could not climb the stairs even with assistance. At fifty-three weeks Twin C climbed the stairs without assistance and without further training. Then for a period of two weeks Twin C was given the same practice in stair climbing that Twin T had previously received. At fifty-five weeks there was little difference between the twins. Moreover, by the comparison of motion-picture records, Gesell was able to state that Twin C at the age of fifty-five weeks (after two weeks' training) was definitely better than Twin T at fifty-two weeks (after six weeks' training). In other words, Twin C's advantage of three weeks in chronological age was more important than Twin T's four weeks

of training. The same twins were studied as to language development by Strayer (30) in Gesell's laboratory with approximately the same results. The experimenter reports that Twin C had reached a higher level of accomplishment in the field of language at the end of twenty-eight days of training than Twin T had attained after thirty-five days of training begun when he was five weeks younger.

In discussing the results of this experiment, Gesell reports a number of facts from his laboratory which concern the maturation theory. For example, in learning to pick up an 8-mm. pellet the child passes through a regular series of approaches. These approaches do not seem to develop one out of the other. Rather they are quite different reactions in the sense that the coil reaction is different from swimming in *Amblystoma*. As in the case of *Amblystoma*, these reactions can be best explained on the basis of maturation.

Shirley (27, 28, 29) develops this argument at some length in her study of the development of locomotion in infants. Before the infant learns to walk, he passes through a definite and unvarying series of reactions. Moreover, these reactions seem to form part of a more general series which Shirley calls "the motor sequence." In brief outline, the sequence is known to involve eye coordination, head control, control of the upper trunk, arms, hands, lower trunk, legs, and feet, in that order. Each of these stages could be subdivided. For example, the usage of eye coordination could be subdivided as follows: fleeting pursuit movement, fixation, following horizontal motion, following vertical motion, following circular motion, in that order. An examination of the great detail in which this sequence has been worked out becomes a very convincing argument for maturation. For, if the acquisition of these motor skills depended entirely on learning, we would expect children reared in different circumstances to show wide differences in the order of learning due to their different opportunities. But when a group of children such as those studied by Shirley, coming from different homes and different cultural and economic levels, showed the same rigid order of development, admitting almost no exceptions, then we may reasonably conclude that the sequence is due to the development of the nervous system.

Such sequences have been previously observed by other people. Burnside (6) reported results somewhat similar to Shirley's in studying a smaller group. Minkowski (21, 22, 23, 24) and Bolaffio and Artom (3) find rigid sequences in a study of human embryos prematurely delivered.

The instances of maturation thus far mentioned are based on the development of the nervous system. It may not be amiss at this point to call attention to another type of maturation due presumably to the action of hormones at adolescence. The new types of behavior which the child exhibits at adolescence can hardly be spoken of as learned reactions, nor can they be explained as the product of an instinct present since birth. Rather, they must be looked upon as a quite new development. The striking nature of this change is apparent when we realize that it is not confined to a new interest in the other sex but that it affects the whole life of the child. The subject is not as yet adequately studied but the work of Bühler (5), of Hetzer and Vecerka (15) and of Parker (25) working with girls, and the work of Brooks (4) and the present writer with boys (11) will serve to indicate the striking nature of the change which adolescence brings.

There is a small amount of definite evidence that this change in conduct is due to physical causes. Thus, the present writer (12) found small positive correlations between a test designed to measure maturity of conduct (Developmental Age) and physical measurements. Moreover, these correlations existed only during adolescence, the period when the hormone was presumably affecting both physical growth and the maturity of conduct.

One more line of argument against the reflex theory must be mentioned. This theory is essentially *atomistic*, that is, it considers all conduct as built up of small units or reflexes. There is a certain amount of definite evidence to refute this. Irwin (16) in a very careful study of reflexes has shown that "specificity of behavior . . . very probably develops out of an original matrix of mass activity," that is to say, generalized reactions come first and specific reactions come later. The same conclusion is presented in an even more striking manner by Minkowski (24) and Bolaffio and Artom (3). These investigators found that the young human foetus responds to stimulation by a generalized reaction while specific reflexes come later.

The development of behavior seems to come from within. It is centrifugal rather than centripetal. Coghill (10) found that efferent motor patterns were present in *Amblystoma* before the afferent nerves had invaded the centers involved. The type of reaction was therefore laid down before the individual was neurologically in contact with his environment. The same truth is attested by Tracy (33) in a study of the toadfish, *Opsanus tau*. He says "endogenous activity constitutes the fundamental feature of the body motility (progression) and is conditioned by internal physiological adjustments in connection with metabolism. Exogenous activity is oriented activity; it appears to be essentially the modification of the endogenous activity which results either from the stimuli which the organism meets during its excursion into the environment, or from those aroused by external energy relations."

Perhaps we are here in the presence of a general law of development, that activity comes from within and that modification of that activity is only a secondary thing. The developmental structure of the nervous system has determined certain types of reaction (reflexes) at birth, but the process by no means stops here. The growing organism is constantly being supplied with new reaction patterns by environment.

Man, with his intelligence and free will, with his extraordinary capacity for training, can overlay these primitive neural patterns with a vast amount of learned reactions, but the influence of the neural pattern is not wholly lost. The infant cannot learn to walk, nor can the youth feel the full sweep of adolescent emotion, until something has happened within him. We are creatures of intelligence and will, but we are also earthbound, and as long as we live we can never wholly outgrow the influence of physiology.

The importance of these conclusions for education is fairly evident. In an extreme form, they might mean that much of our educational efforts on young children is wasted. They might mean, for example, that it would be more economical to wait until a child is ten years of age to teach him reading instead of teaching him at six, because the ten-year-old child would learn so much quicker that it would more than compensate for the delay. Of course, we have no evidence at the present moment that such

an extreme position would be justified. We know enough, however, to be sure that the maturation theory calls for extensive further investigation. There is an optimum age for every activity. It is useless to teach group loyalty at the age of eight years. We can no longer accept the hypothesis that all the child's abilities are more or less present at birth and that the earlier we train them the better. Until further research has thrown more light on the subject of maturation we cannot feel that our educational system is on a wholly secure psychological basis.

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PAUL HANLY FURFEY.

CATECHIZING

If careful and continuous preparation is needed for preaching to grown-ups, it is even more necessary for the successful instructing of children, whether in the formal catechism classes or in the more general talks at the children's Mass. Every priest who has had any experience in this line knows that it is far more difficult to arouse and hold the attention and interest of children than of adults. Many preachers who have marked success with adult congregations make little or no appeal to the little ones of the flock. Their discourses may be clearness itself, but somehow or other it is evident from the apathy and listlessness of the audience that there is wanting some essential requisite for fixing the attention of the child mind.¹ The ability to win the child's interest is a rare gift possessed, perhaps, in its fulness only by those who have in themselves something of the Peter Pan, who can readily come down to the child's level in their manner of expressing themselves. For, to impart his thoughts to the juvenile mind, the teacher must make it his constant study to understand thoroughly the child mind, to speak its language, to make himself, in a sense, a child for the time being, to adopt the methods of the Master Teacher Who spoke to the childish mentality of His grown-up hearers in parables and proverbs, through figures, illustrations, anecdotes.

But, as every priest on the missions must catechize, whether he has this rare gift or not, the next best thing for him is to imitate, as far as possible, the methods of those who have the gift. The seminary professors can help him to some extent by teaching him to put things simply and clearly, but their rules and direc-

¹It is much easier to find a preacher capable of delivering a long and eloquent discourse than a catechist altogether successful in his method of imparting instruction. It must be carefully borne in mind, therefore, that whatever facility of language and ideas a man may have inherited from nature, he cannot dispense himself from preparing himself thoughtfully when he undertakes to catechize either the young or those of a more mature age, and it is a mistake to suppose that because the common people are not highly cultivated, there is no reason for taking pains. On the contrary, the more uncultured the hearers, the more diligent the teacher ought to be; for he has to bring home to their minds sublime truths which are far above the native capacity of the multitude, and which must be known by all, lettered and unlettered, in order that they may attain eternal salvation.—Encyc. of Pope Pius X, *On Christian Teaching*, April 5, 1905.

tions alone will never make a thorough catechist of him, especially if they themselves have had no practical experience in catechetical work. It is not easy for the average seminary professor to descend to the plane of the child's intelligence. Practice, exercise, is absolutely necessary; and, for the theoretical part, probably it would be best to put the students under direction of successful catechists or, at least, to have such men give lectures supplementary of the teacher's directions. As shown when dealing with the various European seminaries, considerable attention is given nowadays to this practical preparation for the ministry of catechizing. It is no longer confined to theory; the students are sent out to the schools and patronages to teach catechism, and their efforts carefully scrutinized and criticized.

It may be needless to add that the teaching of catechism should not be left wholly to the good Brothers and Sisters. To begin with, we know by experience that not all of them, by any means, are altogether safe at all times. They have not made the priest's studies in theology; some of them have their crotchets, their pet theories, are rather inclined to give out as matters of faith what are far from being such, and to retail apocryphal legends and myths as sound church history. In addition—and this is amply enough without any other reason—the priest is positively and peremptorily commanded by the Council of Trent, and by pope after pope, to teach catechism himself; he is the one who is held responsible for the proper instruction of his flock, so that, when the bulk of the teaching is left in the hands of others, he must overlook the results from time to time in the way of reviews. Of all the priest's duties none is more important, since the future of the Church depends upon it.²

As we have mentioned under the headings of the different seminaries, the Belgians and the Germans try to be thorough in

² We are aware that the office of catechizing is little sought after, for it is not commonly held in high repute, nor does it gain any great measure of applause. In our opinion those who undervalue it thus do so out of light-mindedness and not because their judgment is sound. We ungrudgingly admit the merit of those pulpit orators who, out of zeal for God's glory, devote themselves rather to the vindication of Catholic truth or to the exaltation of the saints. But for their labor to be fruitful, the catechist must already have done his work, and if he has not, there is no foundation to build upon and the builder's work is vain.—*Op. cit.*, Encyc. Pius X, *On Christian Teaching*.

their handling of catechetics, giving an excellent course on the theory, in the classroom, and applying the theory outside—in the schools and the patronages. The same is true of the Sulpicians in Paris. In fact, the European seminaries generally have been paying more serious attention to this matter than we on this side of the water. The writer has asked a number of our home seminary professors whether there was any hope of adopting this practical manner of learning to teach catechism here. Some of them said they had tried it but were forced to stop it, because of abuses. Others mentioned practical difficulties in the way of indifferent or reluctant pastors and the *laissez aller* policy of most of the Bishops. Here again, little can be done without concerted action, without the adoption of a uniform plan for the diocese and even for the country.

Some of our home seminaries are doing excellent work in catechetics, however, and notwithstanding the lack of cooperation. As a sample of these institutions which are striving to make good catechists, we may cite the following program in effect in one of our seminaries:

Two periods weekly, both semesters, all four years of theology. The course aims to acquaint students with the theory and practice of catechetical instruction. For this purpose, the history, aim and characteristics of the different methods are reviewed. Courses in religion adopted by some of the leading dioceses of the country are analyzed and discussed. Special subjects of students' research are: the catechism, its purpose, arrangement, vocabularies, place in the child's instruction, Bible history in its relation to the catechism; the catechist in the classroom; various methods of visual instruction; unit method of instruction; project work and other practical aids to catechism teaching; reviews, examination and tests; modern pedagogical methods adapted to catechetical instruction; special catechetical problems. Units of instruction for the different grades of the school are planned and developed. The seminar or conference method is used in conducting this course. Experienced catechists are invited to discuss problems of the schoolroom with the students. Books and articles on catechetical subjects are reviewed. A special library on catechetics has been collected.

Courses in pedagogy to fit the student for efficient work in his essential duty of teaching are fairly widespread in the seminaries. Canon 1365 of the code makes imperative for the seminarian practical exercises in the teaching of catechism as well

as theoretical instruction. Where it is impossible or impracticable for the pupils to teach in the schools, they should at least be called upon to teach in the seminary itself, as is done at Ushaw, the students being for the time considered as school children.

It is now required that seminarians give solid proof that they are duly qualified catechists before they are allowed to receive the sundiaconate. The rulings of the authorities on this all-important matter of preparation for the function of catechist are constantly growing more definite and strict, so that the proper recognition of the catechetical course in the curriculum, and proper care to make sure that it is taught efficiently, is no longer left to the judgment or discretion of individuals—and we may well thank God that it is so.

As early as 1905, the seminary section of the National Catholic Educational Association showed the crying need of reforms in the matter of preparing the student for his work as catechist. The meeting went on record as favoring special stress on the pedagogical training of catechists, of having the seminarians assist at the catechetical instructions of experienced priests, and of sending them out to teach in the schools or other institutions wherever practicable; of having the professors give special attention, in teaching logic and psychology, to the pedagogical principles and directions of these treatises, that the student be constantly directed to apply them in his own work. Some half dozen of the seminary representatives present remarked that they were already attending to these matters.

Nevertheless, taken as a whole, there was ample evidence then, and there is ample evidence even now, that the seminaries have not been doing their full duty in that line. Dr. Francis P. Duffy, of Dunwoodie, observed that, while they all deplored the fact that religious teaching was behind secular in organization and method, still the young priests began their labors with scarcely an idea of how to teach a class or to organize a school; that it was hardly to be expected that priests on the mission would take up studies of which they have not learned the rudiments in the seminary; that the reorganization of Catholic Sunday-school teaching depends on the initiative of the seminaries; that those who show a special liking or aptitude for this sort of work should be encouraged to specialize in it. (N. C. E. A. Bull., vol. 2, pp. 238 ff.)

JOHN E. GRAHAM.

EDUCATIONAL NOTES

CATHOLIC PRESS MONTH

The suggestions contained in the following excerpt are timely in view of the usual observance this month of *Catholic Press Month*. The excerpt is from the Study Club Topic, "The Catholic Press and the Family," that appeared in the January issue of *Catholic Action*.

"The total circulation of Catholic publications is approximately 7,300,000 in a Catholic population of some 20,000,000. But as most Catholic families that subscribe to a Catholic newspaper also subscribe to one or more Catholic periodicals, there is room for a considerable expansion in the total circulation of the Catholic press.

"In a number of dioceses successful circulation campaigns for the diocesan newspaper were carried on during the past year. These campaigns have been furthered by Catholic school pupils and Catholic organizations. They suggest what can be done to make the Catholic paper a widely influential publication in the community. But without such whole-hearted financial support, the Catholic paper must be a second-rate publication.

"Every Catholic home, where at all possible, should also subscribe to at least one good Catholic weekly or monthly magazine. This objective can be furthered by exhibits of Catholic literature sponsored by local Catholic organizations, all of which should have literature committees composed of those who are conversant with Catholic literature in this country and abroad. It would be the duty of such committees to promote Catholic literature in the community in every way possible. This has been done in a number of instances by diocesan councils of Catholic men and women and other Catholic groups and organizations. Surveys have been undertaken of the circulation of Catholic literature locally. The figures thus obtained afford accurate factual data that can be made available to the Catholics of the community. They suggest effective ways of promoting Catholic literature.

"After a Catholic publication has been read it should not be discarded, but passed on to Catholic and non-Catholic friends, or placed at the disposal of a Catholic organization for distribu-

tion to hospitals and missions, and other places where Catholic literature is needed. The Civilian Conservation Corps, in which many thousands of Catholic youths are working in the forests of the nation, constitutes a need for Catholic literature that has not yet been met. This work depends largely upon whether individuals are sufficiently interested to pass their Catholic publications on to others. Without individual cooperation, little can be done."

UNIVERSITIES LOSING GROUND FROM STANDPOINT OF MORAL CONTROL,
SAYS BISHOP RYAN

American colleges have retrograded rather than progressed in the last twenty-five years from the standpoint of moral control, the Most Rev. James H. Ryan, Titular Bishop of Modra and Rector of the Catholic University of America, Washington, D. C., said in an address delivered at the twenty-first annual meeting of the Association of American Colleges in Atlanta, January 18.

A policy that excludes from the purview of university training all values other than the intellectual, Bishop Ryan said, has made of many colleges places in which moral ideals are openly ignored.

In his address, Bishop Ryan said, in part:

"To the question: 'What progress have the colleges made during the past twenty-five years from the standpoint of moral control?' I would answer: 'None.' In fact, in my opinion, they have retrograded, particularly in the period up to 1930. The reasons for this retrogression may be many. There is one principal cause, namely, the universities have refused to accept, as one of their primary duties, the responsibility of teaching men and women how to live. The progress made along scientific and intellectual lines has blinded the university to its higher duty, the interpretation and maintenance of spiritual concepts, the teaching of spiritual values.

"In some cases, a deliberate policy that excludes from the purview of university training all values other than the intellectual has made of many universities places in which moral ideals are not only not taught, but where they are openly ignored. Despite the traditional concept of a university that it is a place where every element touching life, and particularly the things of the spirit, must be given due prominence, the policy during

a quarter of a century has been to ignore, more or less completely, the whole realm of spiritual values.

"But a change is taking place. The moral chaos about us has made men think, particularly educators. They see the dangers which we have barely escaped; they are convinced something must be done; there has been progress since 1930 not merely in recognizing the existence of the problem but also in a changed attitude toward it, and in a willingness to adopt, within the university, ways and means of providing moral education for the students committed to its care. The conference held in 1932 at New York University on 'The Obligations of Universities to the Social Order' is proof, if such were needed, that university administrators have seen and understood the problem as far as it affects the university and spiritual values. At that meeting, President Merriam stated that 'the responsibility of the university with reference to interpretation of spiritual concepts, or ideals, is seen as its greatest problem.' Moreover, he touched the very heart of the solution of the question when he said: 'It is a responsibility of the university to make certain that science, as a method with its results, is brought into its true relation to other phases of knowledge.'

"What shall the colleges and universities do? I do not think a program for them could be better expressed than it has been done by President Sproul of the University of California. He said: 'I believe that without religion we are forced to substitute weak conventions for permanent values and abiding standards; that, without religion, civilization, with no adequate re-enforcements for the strains that come upon it, must yield inevitably to disintegration and decay. Believing these things, I believe also that the university which makes no effort to stimulate in its sons and daughters a sensitiveness to the issues of religion is likely to be a danger rather than a benefit to the State. Certainly it cannot serve its people as fully as it should unless it finds some way, as it has always done, to blend with knowledge and culture the rugged force of character and the spiritual power that give to these life and value. So only may knowledge become wisdom.'"

The Rev. Dr. Maurice S. Sheehy, Assistant to the Rector of the Catholic University of America, addressed the Council of the Church Boards of Education in Atlanta, January 16, on "The

Function of Religion in Supplying Life Motives." Pointing out the conflict of values in student life, he stated that the primary purpose of a college was to enable the student to "place first things first." "The college student," Dr. Sheehy said, "is the most interesting object of study in the college. The most interesting thing about a student is the law of preference by which he chooses one thing rather than another."

"College students could not live, of course, without food, drink, and rest," Dr. Sheehy stated. "Certainly these are necessary, but there are three other basic hungers which are just as important for the student's social and spiritual welfare as food, drink, and rest are for physical welfare. I would classify them as: firstly, the craving for love, sympathy, response, understanding; secondly, the craving for recognition, respect, status, prestige; and thirdly, the craving for adventure, change, independence, the captaincy of one's soul." Dr. Sheehy then indicated the function of religion in satisfying the first craving. Pointing out the necessity of the student to love and to be loved, he insisted that only in the sublimation of that tendency in religion was perfect contentment to be found. He indicated that many students were unhappy because of maladjustments in discovering at college a world as rich in affections as the home.

The second craving to which religion should give direction is that for recognition, respect, status, and success. "Every student," Dr. Sheehy stated, "wants to be somebody, and some want to be too many people all at one time. Most students have extravagant ideas on the social compensations afforded by college." Dr. Sheehy pointed out that the radical movements in college were generally aimed not against the whole world which the students do not know, but against the college world which they did know.

The third basic craving is for adventure, change, independence, and captaincy of one's own soul. Dr. Sheehy indicated the legitimate, intellectual hungers which are satisfied in college, but stated that of themselves they were inadequate. "No education is complete," he stated, "unless it makes allowances for the great adventure of death." He gave a number of illustrations from his own experience with college men in which spiritual adventures satisfied the craving of youth for achievement.

DR. BUTLER DEPLORES IGNORING OF RELIGION IN PUBLIC EDUCATION

Religious knowledge, together with religious interest, is passing, all too rapidly, out of the educational process, particularly in the tax-supported schools, Dr. Nicholas Murray Butler, president of Columbia University, says in his annual report to the trustees of the institution.

Dr. Butler cited the case of a minister who, in addressing a group of Chicago school children, discovered that not one of them could answer his question: "Where is Bethlehem and who was born there?"

"This illustration," Dr. Butler said, "striking in itself, might be multiplied many score of times from the experience of any observer of the work of the present-day schools and of the children enrolled in them. From the viewpoint of sound educational principle, this is a serious state of affairs, since the religious inheritance of the race is an essential part of the history of that civilization toward a knowledge of which it is the chief business of education to lead youth from generation to generation. One need not himself be religious, or indeed have any great concern for religion, to grasp the fact that religion has had a very large, often a preponderant, influence in shaping our contemporary civilization and in laying the foundations of our present-day social, economic and political institutions. Until within a reasonably short time, the process of education itself was dominated by religion—often, to be sure, in a very narrow and illiberal spirit. During the half century just past, this condition has changed entirely, and religious knowledge, together with religious interest, is passing, all too rapidly, out of the educational process.

"The primary and responsible influences in the religious education of children should, of course, be the family and the church. The family, unhappily, has largely broken down as a shaping and directing educational force and influence, while the church, as represented by the Protestant churches at least, despite various statistical statements, is falling farther and farther behind, year by year, in the effectiveness of its religious instruction. So far as tax-supported schools are concerned, an odd situation has been permitted to arise. The separation of church and state is fundamental in our American political order, but so far as religious instruction is concerned, this principle has been so far

departed from as to put the whole force and influence of the tax-supported school on the side of one element of the population, namely, that which is pagan and believes in no religion whatsoever. Even the formal prayer which opens each session of the United States Senate and each session of the House of Representatives, and which accompanies the inauguration of each President of the United States, would not be permitted in a tax-supported school. In spite of its superb literary content, the Bible has been pretty much excluded from tax-supported schools ever since the very important decision rendered by the Supreme Court of Wisconsin in 1890. This fact alone would make it doubly imperative that the family and the church should quickly assume the responsibility which is theirs and offer to children that form of religious instruction, if any, which is acceptable to their parents."

"Religious discussions and debates are almost uniformly so violent, so partisan, and so prejudiced, that it is difficult to be patient with them in view of the damage done by these attitudes to the great and underlying cause of religious knowledge and religious instruction itself. The imprecatory violence of John Knox when he assailed Mary Tudor in his famous *Blast*, has come ringing across nearly four centuries during which it has had many imitators in many lands. The sack of Rome in 1527 by the armed bands of the Lutheran Frundsberg is described as more atrocious, perhaps, than that of the Vandals or Saracens. The persecution of the Huguenots in France remains the outstanding illustration of religious intolerance in nation-wide action over a century. Even in this supposedly enlightened twentieth century we have the persecuting Ku Klux Klan to bring dishonor and discredit upon the name of the American people.

"In the university the trained student is led, if he so pleases, to study various religions in scholarly fashion—Christianity, Mohammedanism, Judaism, Brahmanism, Confucianism, or any other. The school child, however, is entitled to receive, and should receive, that particular form of religious instruction and training which his parents and natural guardians hold dear. This cannot be done if the program of the tax-supported schools is arranged on the theory that religion is to be excluded from the educational process or treated merely incidentally as an ele-

ment in home life. The government's indifference to religion must not be allowed to become opposition to religion."

GEORGETOWN PAYS TRIBUTE TO FOUNDER

The Catholic Church is the greatest single asset for the spiritual, educational and patriotic advances of the United States, the Rev. Dr. Peter Guilday, of the Catholic University of America, declared in his sermon at the solemn Pontifical Mass sung in Dahlgren Chapel of Georgetown University, January 8, in commemoration of the 200th anniversary of the birth of Archbishop John Carroll, Father of the American Hierarchy and Founder of Georgetown.

His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, was celebrant of the solemn Pontifical Mass.

The Very Rev. Edward C. Phillips, S.J., Provincial of the Maryland-New York Province of the Society of Jesus, was Assistant Priest to the Apostolic Delegate, while the Rev. Francis E. Keenan, S.J., Rector of Woodstock College, Woodstock, Md., and the Rev. Laurence J. Kelly, S.J., Rector of Gonzaga College, were Deacons of Honor to His Excellency. The Rev. Ferdinand C. Wheeler, S.J., Rector of Loyola High School, Baltimore, was Deacon and the Rev. Robert S. Lloyd, S.J., Rector of Georgetown Preparatory School, Garrett Park, Md., was Sub-deacon.

Pointing out that three years ago the nation observed "the bicentennial of the Founder of our Country, George Washington," Dr. Guilday added that "today, at the birthplace of all higher Catholic education in the United States, we are solemnly paying homage, as a first public act of remembrance, to the greatest of all our spiritual Chiefs, John Carroll." "Two hundred years have passed since they were born, the one in Virginia in 1732, the other across the Potomac in Maryland in 1735. Their careers were different and yet in so many striking ways identical in purpose—the one was to lay deep and strong the constitutional bases for our great American nation; the other to plant the seeds of the true Faith in the young Republic. It was only when the work was well begun that they met from time to time at the most sacred of all homes in the United States, Mount Vernon,

and it requires little historical imagination to reconstruct their conversation in that hallowed spot. John Carroll, the first Archbishop of the Catholic Church in the United States, would have no difficulty in conversing with the one man, who above all others, as first President of our country, proclaimed the sublime necessity of religion and morality for the safety of our national ideals.

"So it has been from Carroll's day to our own—and herein lies the most potent of all the lessons we may garner from the bicentennial ceremonies of his birth which begin this morning in this House of Catholic Learning he bequeathed to America. The lesson is this: gazing backward over the century and a half of our national political life, no other social and religious factor has more steadfastly advanced the best interests of our country than the Catholic Church. In more than one respect the Church is the greatest single asset for the spiritual, educational and patriotic advance of our beloved land. From John Carroll's day down to the present the Church has proven beyond shadow of doubt the compatibility of her doctrines with all that is best and holiest in our national ideals. In the history of the reverence and loyalty her children have always shown to the America George Washington founded, the sons of John Carroll, the founder of Georgetown, have left behind them pages that are immortal.

"Such is your legacy, my dear young men, such is your responsibility—to proclaim to all the world that you are preparing your minds and hearts for the battle of life on this lovely summit above the Potomac where the Cross of Christ dominates and where you can look beyond the gates of your University across the valley to that other summit where the flag of our nation forever swings to the breeze, confident that the legacy the great Patriarch of Catholicism in the United States has bequeathed to you has only one meaning, beyond the salvation of your own souls, namely, an abiding love for America, a wholehearted service for all Americans, and an unquestioning faith in the providential mission of our country in a world that must be brought back to its King, Jesus Christ the Lord, if western civilization is to be saved from disaster."

MEETING OF AMERICAN CATHOLIC HISTORICAL ASSOCIATION

Opening with a reception in honor of His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, the fifteenth annual meeting of the American Catholic Historical Association was held at Washington, D. C., the last week in December.

Archbishop Cicognani outlined in his address the objectives of the Association—to promote a wider knowledge of the history of the Catholic Church and the part it has played in the history of the United States. Its work and membership, he pointed out, are for non-Catholics as well as Catholics.

The association, he said, has carried "to men and women in all creeds the light, showing both the truth and the importance of Catholic Church history. That history has vital bearing on a right understanding of this country and its institutions. But one does not need to be a student of American history to know of the vital influence of Catholic leaders of the time, by the antecedent traditions of the Maryland Colony, in the framing of parts of your Constitution which have been of special blessing to the growth of America as a nation."

From early times until now, Archbishop Cicognani said, "the Catholic Church and the Catholics in the United States form an integral part of the history, development and growth of the United States. No student of American history can fully know his country and remain unacquainted with such history."

One of the principal speakers was Dr. Herbert E. Bolton, a non-Catholic, professor of history in the University of California and author of more works on the history of the Catholic Church in the old Southwest than any other man. His latest work, four volumes on the history of the Jesuits in the Southwest and on the Pacific Slope, will shortly be published. Dr. Bolton is a former president of the American Historical Association, which held its annual meeting at the Mayflower Hotel at the same time as that of the Catholic Association.

Dr. J. D. M. Ford, of Harvard University, was elected president of the association for the coming year. Other officers elected were: Daniel Sargent, of Harvard, first vice-president; the Very Rev. Dr. Claude M. Vogel, of the Catholic University of America, second vice-president; the Rev. Dr. Peter Guilday of the

Catholic University, secretary; the Rev. Dr. George B. Strate-meier, O.P., of Catholic University, assistant secretary; Miss Josephine V. Lyon, of Catholic University, archivist, and the Rev. Dr. John Keating Cartwright, of Washington, treasurer.

Members of the executive council elected were: the Most Rev. John B. Peterson, Bishop of Manchester, N. H.; the Rt. Rev. Msgr. Michael J. Splaine, of Brookline, Mass.; the Rev. Martin J. Harney, S.J., of Boston College; the Rev. John E. Sexton, of St. John's Seminary, Brighton, Mass.; and Foster Stearns, of Hancock, N. H.

Upon the invitation of His Eminence William Cardinal O'Connell, Archbishop of Boston, the association voted to hold the next annual meeting in Boston.

CATHOLIC REGIONAL PEACE CONFERENCES

Ten Catholic universities and colleges in various sections of the country are arranging to hold special regional conferences under the auspices of the Catholic Association for International Peace. The purpose of these gatherings, the association announces, is to spread the teachings of the Church on the ethical significance of many world problems today and to promote education and action regarding them, not only in the institutions themselves but in the different localities where they are being held.

Special attention will be called to the recent utterances of the Holy Father and to the international publications of the association at the conferences, which are to be held at the College of Saint Teresa, Winona, Minn.; the College of Notre Dame of Maryland, Baltimore; Columbia College and Clark College, Dubuque; College of Saint Elizabeth, Convent Station, N. J.; College of Our Lady of the Lake, San Antonio; Regis College and Loretto College, Denver; Webster College, Webster Groves, Mo., and Rosemont College, Rosemont, Pa.

"The Catholic Church and Peace Efforts" is the title of a 63-page pamphlet issued lately by the History Committee of the Association in which are discussed—the Christian Philosophy of Peace, Rise of the Church to Social Influence in the Roman Empire, Her Contribution to International Law and Her Efforts for Peace in the Middle Ages, and Papal Arbitration During the

Past 800 Years. Supplementing the study are an N. C. W. C. Study Club Outline and a bibliography of accessible material.

The report in describing the activities of the Papacy in relation to Peace urges the education of all people in the history of the Church which "has been and still remains a tremendous and potentially an incalculable influence for Peace," offering to "the nations of the entire world a Christian philosophy of Peace capable of guiding them out of the despair which the philosophy of force engenders."

"Thus the Papacy is seen as a moral force," states the concluding section of the pamphlet, "which through the long expanse of its history has worked with a high degree of consistency in the cause of World Peace. . . . In these days when men are hard put to find a source wherein justice, the moral law, and fair impartiality might reign for the settlement of international differences, many see in the Papacy an institution which might very effectively render such service to mankind."

The Association recently held a regional conference at Marquette University, Milwaukee, where approximately one thousand persons were in attendance at one or more of the sessions. Representatives from twenty-one Universities and Colleges and nineteen Religious Orders in the Middle West were present. The conference opened with Pontifical High Mass said by His Excellency, the Most Reverend Samuel A. Stritch, Archbishop of Milwaukee, who also gave the closing address at the International Dinner which concluded the meetings. The theme which was emphasized throughout all the sessions dealt with the Catholic principles in international problems and the necessity of education and action in relation to them.

SURVEY OF THE FIELD

Eighty delegates, representing 200 Augustinian educators, attended the Augustinian Educational Convention, held the last week in December in Washington. The convention was directed by the Very Rev. Mortimer A. Sullivan, O.S.A., Provincial, who was the celebrant of the Solemn High Mass with which the meeting was opened. The Rev. William Deacy, O.S.A., was deacon, and the Rev. Robert E. Regan, O.S.A., was sub-deacon. "The Augustinian Ideal in Teaching" was the subject of an address by the Rev. Francis E. Tourscher, O.S.A., and "The Ideal in

Education" was discussed by the Rev. John M. A. Sparrow, O.S.A. Other speakers of the first day and their subjects were: The Rev. John L. Seary, O.S.A., "English in the High School"; the Rev. John J. Anderson, O.S.A., "Modern Trends in English"; the Rev. John F. Hammond, O.S.A., "Science at the High School Level"; the Rev. Joseph M. Dougherty, O.S.A., "Inspiration for the Pupil," and the Rev. Howard A. Grelis, O.S.A., "Some Factors in Teaching Religion." The Rev. Peter J. Paul, O.S.A., spoke on "History in the High School." An executive meeting of the Commission on Augustinian High Schools was followed by Benediction of the Most Blessed Sacrament, with the Very Rev. W. G. Rafter, O.S.A., as celebrant; Father Deacy as deacon, and Father Regan as sub-deacon. . . . In a letter to the clergy on the development of the study club program for adults the Most Rev. John Gregory Murray, Archbishop of St. Paul, announces that study clubs will be functioning actively in all parishes from February 1 to Palm Sunday. Archbishop Murray further announces that religious vacation schools will be obligatory next summer for all parishes and missions lacking a parochial school. . . . The Program of Education for Leisure, inaugurated at Rosary College, River Forest, Ill., now includes the following new courses: Problems of Parent and Child, Introduction to Anthropology, Administration of High School Libraries, and Introduction to Drama. This new phase of adult education was undertaken by the faculty with a view to benefiting the community by opening up avenues to the appreciation of culture. The courses were designed to afford direction in the proper use of leisure time. Last October, more than 500 men and women of Chicago and its suburb registered in the evening classes. . . . In the last year 952 study groups have been actively engaged in the St. Francis Xavier University extension movement, the Rev. Dr. M. M. Coady, director of extension, announced at Halifax, N. S. The extension movement, Dr. Coady explained, is neither a correspondence nor a lecture course. Members of the extension staff go out to the people and organize them into small study groups—an average of ten to a group. A leader is selected and the members pledge themselves to attend weekly sessions through the fall and winter months and to carry out a series of studies outlined by the department. . . . An evening school of Catholic Action for adults is held at

Fenwick High School, Oak Park, Ill. The Rev. Leo C. Gainor, O.P., principal of the school, in opening the term, stated that it was not the purpose of the evening school to give marks or credits, but better to equip the adult for religious, social or economic life. Dominican Fathers who form the faculty of Fenwick, conduct all the classes. . . . Mother M. Pauline, of the Congregation of the Sisters of the Holy Cross, for 36 years president of St. Mary's College, Notre Dame, Ind., who died January 5, was widely known throughout the United States. Mother Pauline spent the early years of her religious life as a music teacher. While engaged in that capacity at St. Mary's Academy, Austin, Tex., she was named Superior of the institution. In 1889, she undertook the direction of Sacred Heart Academy, Ogden, Utah, for six years. Her most notable achievement in Ogden was the erection of the new academy. In 1895, the General Chapter elected Mother Pauline a member of the General Council and head of the academy at Notre Dame. She took over the educational affairs at the motherhouse, first as directress of the academy and later as president of the college. Mother Pauline was elected to that position for six successive terms by the General Chapter. Early in her administration she built the present academy building, which was for some years the college. In 1925, the present group of Gothic buildings were thrown open to the students of the collegiate department by Mother Pauline. When the Congregation of the Sisters of the Holy Cross was divided into provinces in 1932, Mother Pauline became assistant to the local Superior, which office she held until her failing health prevented her from continuing the work. . . . The Rev. Patrick J. McHugh, S.J., dean of Boston College since 1920, died at the college on January 8. Father McHugh was 49 years old. He attended Boston College and, in 1903, entered the Society of Jesus at the novitiate of St. Andrew-on-Hudson. He later studied at Woodstock, Md., and taught at Georgetown University and at Brooklyn Preparatory School. . . . The Rev. Henry S. Spalding, S.J., author of juvenile fiction and sociological works, died at Cincinnati, December 27, at the age of 69 years. Father Spalding formerly was a member of the faculty of the Evening School of Commerce and Sociology of Xavier University. Father Spalding was a native of Bardstown, Ky., where he attended St. Joseph's College. He entered the Society of Jesus at Florissant,

Mo., in 1884. Four of his sisters are members of the Dominican Order. . . . The Rev. Brother Andrew, former president of St. Thomas' College, Scranton, and of St. John's College, Washington, D. C., died December 27 at Ammendale, Md., at the age of 73 years. While a member of the faculty at Calvert Hall College, Baltimore, more than five years ago, he suffered a stroke of apoplexy. He was a native of Ireland. . . . Mother Frances Lyons, treasurer of Maryville College, St. Louis, and a member of the Society of the Sacred Heart for half a century, died December 29, at the age of 75 years. She was a native of Chicago, where her father, John Lyons, was a prominent merchant.

CHILDREN'S THEATRE OF NEW YORK
532 Seventeenth Street, Washington, D. C.

MYSTERY PLAY FOR CHILDREN: "The Prince's Secret" at the National Theatre, Saturday morning, February 16th. Mabel Taliaferro, star of "There's Always Juliet" and "Autumn Crocus," heads Fine Cast.

"The Prince's Secret," an original play by Clare Tree Major, Founder and Director of the Children's Theatre of New York, and Katrina Hincks, was written especially to meet the demand from boys of the Children's Theatre audiences all over the United States for a "mystery." It has been played in more than half of the more than 100 cities, which the Children's Theatre visits, to packed houses and has met with enthusiastic approval.

REVIEWS AND NOTICES

Introduction to Physiological Psychology, by Graydon LaVerne Freeman. New York: The Ronald Press Co., 1934. Pp. xvii+579. Price, \$4.50.

In planning a textbook on a subject that overlaps several fields of science the author usually finds it difficult to make a good selection of material. This is especially true of physiological psychology whose interests lie in psychology, physiology and neurology.

Dr. Freeman has made a wise selection of material from all three sciences. Following an introductory chapter the book is divided into four parts as follows: 1. Neural mechanisms in behavior. 2. Structure-functional organization of neural mechanisms. 3. Integrative action. 4. Neural mechanisms and variable behavior.

Some readers of this book will hold that it gives too much space to the anatomy and physiology of the nervous system. Certainly a great amount of space is devoted to these subjects, but one must keep in mind that a textbook on physiological psychology which will be used by many students, who have not had training in neurology and physiology, must necessarily supply the information if it is to fulfill its purpose.

The author gives us some excellent discussions of modern research results and shows how the results of one experiment supplement those of another in building up our knowledge of the subject. These discussions are usually based on recent results and one is surprised to find an exception to this in the discussion of eidetic types, page 558.

The teacher of psychology who may wish to use this book must be prepared to find the physiological aspect of his subject emphasized, and to find statements not always in conformity with his psychological views.

The book contains nearly 200 moderately good illustrations and is well indexed.

J. EDWARD RAUTH.

Introduction to Education, by William H. Burton. D. Appleton-Century Co., New York.

This work is based upon a comprehensive survey of the whole

field of education, the author's wide experience in teaching introductory courses, and the analysis of a number of published textbooks intended to orient the beginning and the general student in education. The aim of the work is to introduce mixed groups of typical undergraduates to the field of education so that they may have a good general idea as to what education deals with, its nature, scope, and problems.

The purpose of the book is not merely to inform the student, but rather to develop in him scientific and philosophic attitudes toward education. The author wishes to enlighten the student concerning the complexity of educational problems so that he may see clearly the interplay of facts, of values, and of ends. The necessity of a philosophy of education is apparent. After the student has recognized the problems in the large subject of education it is hoped that his interest will be sufficiently stimulated to participate in solving them. The third part of the book contains a study of the school system of the United States. The remaining part deals with problems of the curriculum, an analysis of pupil population, an explanation of the educative process and a presentation of the various duties and responsibilities of educational workers at all levels, together with the opportunities for careers in the field of education.

According to the author education is a social science based upon a philosophy. Education is a basic social institution and society has formally organized the school for carrying on education. Education meditates between society and the individual. Society makes demands to which the individual must conform. Self-expression on the part of the individual is not to become anarchy. The importance of understanding and acting in accord with the institutions and standards of civilized society is stressed and the individual is valued and respected in the light of his contribution to the improvement of group living. Discipline as well as freedom in education is emphasized as a method of stimulating growth. The author holds that religion is properly a part of the ideal aims of education. In modern times science and democracy and the increasing complexity of life have all effected the aim of education. He would have the student of education study the development and contrast of various philosophies of education. Through such study the student

achieves a philosophy and in achieving a philosophy he thus achieves an integration of what he knows, what he believes, and what he hopes.

This Introduction to Education at first reading seems to be rather bulky and difficult for the beginning student in education. This impression is due in large part to the fact that the introductory studies to education which have been in use are far simpler in character than the present work. May not the criticism be offered against many of these texts that they are jejune in comparison with a text of this type and that they are rather elementary for the student of college level? The author is quite right in his statement that a student who finds any great amount of the material in his work too difficult should reconsider his choice of career.

The author of this Introduction to Education has presented his subject in scholarly fashion. A work of this character demands years of research, investigation and experimentation. Such an orienting course is needed especially by those who are preparing for teaching and would prove useful and interesting to those who have already begun their teaching service.

FRANK P. CASSIDY.

Documents of American History, edited by Henry Steele Commager for the Crofts American History Series under the general editorship of Dixon R. Fox. F. S. Crofts, New York: 1934 (xxi+450+454 pages).

The college survey course in American history should not be taught merely from some standard textbook or even from such a book with occasional readings in interpretative general works, where the library is modern enough to provide a sufficient number of such reference books so that interested students can actually obtain copies of the assigned reading. The students should be referred to the basic documents in American history. For example, in the colonial era, they might well read and analyze two or three colonial charters, the Maryland Toleration Act, the Mayflower Compact, the Fundamental Orders of Connecticut, the Massachusetts School Laws of 1642 and 1647, a navigation act, Penn's Charter of Liberties, the Stamp Act, the various "intolerable" measures, the chief resolutions of colonies and the First Continental Congress, and the Declaration of Independ-

ence. A similar list might be given for the national era and post Civil War period. It is astounding how unfamiliar college graduates, who contemplate graduate work in American history, are with the great liberty documents. This is in part due to the failure of the advanced college course in American constitutional history to be taught effectively, scientifically, and liberally.

Other than Professor William MacDonald's useful editions of *Select Documents* and Professor Samuel E. Morrison's excellent *Sources and Documents illustrating the American Revolution and the formation of the Constitution* (Oxford, 1923), there has been no handy, available work of this kind, and certainly none so comprehensive as the present compilation of Dr. Commager of New York University with four hundred and eighty-six documents from the "Privileges and Prerogatives granted to Columbus" to the "Anti-War Treaty of Non-Aggression and Conciliation, June 15, 1934." The arrangement is chronological. The teacher can group them as his or her demands warrant. Each document, be it a charter, a resolution, a statute, a message, a convention, a treaty, a platform—in whole or in excerpt—has a thumb-nail introductory note with a brief bibliography of the better known and authoritative works providing a background for the source material in hand.

This book should be available for class assignments in colleges which give due prominence to American history, and it should be serviceable to high school teachers who would enliven their teaching. Documents may appear dead, but they give bone and sinew to courses in history which may become so interpretative in tone that they lack factual substance.

RICHARD J. PURCELL.

Canadian History, A Syllabus and Guide to Reading, by Reginald G. Trotter. Macmillan Company of Canada, Toronto: 1934. 193 pp.

Canadian history is attracting more attention in the colleges of the United States just as Canadian practices in government, in trust regulation, in banking and in economic revival are challenging more attention on the part of American publicists and statesmen. Canada has much to offer the American student, and its history can no longer be considered only on occasions of critical contacts between the United States and Canada as in the Quebec expedition, the War of 1812, the Rebellion of 1837,

boundary disputes, the Fenian episode, liquor and immigration conflicts, and the failure of reciprocity agreements. Our nearest neighbor, a chief market for our goods, the home of over a million former American citizens, the nursery of our French-Canadian population, the victim of our films, the reader of our literature, and the partaker of our prosperity or our failure, Canada is essentially a part of the non-political American system. The Canadian line marks no gulf.

In realization of the growing importance of Canadian history, Professor Trotter compiled a *Syllabus* in 1925 which he has now reprinted with a supplementary section listing the chief books and articles on Canada which have appeared since that time, along with a very serviceable and comprehensive index to writers in the field. In addition to lists of bibliographical aids, monumental histories, special studies and monographs, and biographies, there is a brief outline or syllabus of Canadian history with special readings for each topic. It will be noted that almost exclusive attention is given to the political, constitutional, and economic development of the Dominion with little emphasis on social life and almost an exclusion of ecclesiastical history. A larger proportion of works in French and upon the Canadian French would be welcomed. Withal, Professor Trotter has furnished a splendid guide for the student in the class room or the general reader who would familiarize himself with Canada, its imperial connections, its problems, and its intensely interesting story.

RICHARD J. PURCELL.

Homemaking Education in the High School, by Williamson, Maude and Lyle, Mary Stewart. New York: Appleton-Century Company.

The authors, associates professors respectively in the Colorado State Agricultural College and the Iowa State College of Agriculture and Mechanical Arts, in dedicating the book to Our Mothers, are giving assent to the most frequently cited principle in Parent Education: that the most important factor in training for parenthood is the privilege of being members of a wholesome family life. Our good mothers create an atmosphere which is responsible for an unconscious development of future happy homemakers.

In order to place at the disposal of these homemakers the

wealth of information that has been assembled in Government bureaus, University laboratories and seminars, courses in homemaking are provided in high schools, for high school students, for those who have left school to enter the workaday world, and also for adults who seek help in the art of homemaking.

The Smith-Hughes Act of 1917 and the George-Reed Act of 1929 have furnished federal aid to three programs:

1. For girls fourteen to eighteen years of age in high schools;
2. For girls fourteen years and over who have left school;
3. For women sixteen years and over—most frequently evening classes.

"Homemaking Education in High Schools" is a clear exposition of the nature, purpose, content, and method of these courses.

The Chapter on the Philosophy of Homemaking Education is a challenge to all who question the inclusion of homemaking in the high school curriculum. In fact, it challenges the attention of all—parents, teachers, as well as those who are neither—to the necessity for such training.

"Homemaking is more than a job or a profession; it is a way of living; it calls for a kind of educational experience which transcends anything we have considered heretofore as vocational or professional training. . . . It calls for an understanding of human nature and an insight into human behavior which no mere professional training can convey. . . . Homemaking is the noblest of professions and the sorriest of trades—and the wife or mother makes her job a trade or a profession according as she fits herself for it."

To see the work of the homemaker as the summation of all arts—of all education—is to place the ideal in the foreground of educational procedure and to view other careers for women in this perspective. "To the enthusiast, the home is the place for art, music, literature, for religion, for character training, for the social graces, for mathematics and the sciences, for child care and hygienic surroundings, for house planning of all descriptions. In a word, the needs for homemaking are coextensive with life itself and so afford an objective for all education."

The authors are convincing in their claim that "it is the duty of the high school to teach the girl the value of home relationships and loyalty to the family and community; to make her feel the value and importance of child care and child training, in other words, fit her for a complete family life." Add to this

the opportunity in Catholic high schools to present the Christian ideal of home, wife, mother, and who can gainsay that homemaking should be taught in these high schools?

If one were asked the chief merit of the book, one can easily reply—the practical, concrete exposition of method, not as method detached, but as controlled by acknowledged principles of learning. In these days when “parent education,” “character education,” “habit formation,” “problems,” “projects,” “guidance,” “integrated personality,” are in the air, it is refreshing in the pages of “Homemaking Education for High Schools,” to rid oneself of these loosely used and vague generalizations, and to catch a vision of well-defined goals, and the technique of reaching them.

However, in the field of character education, so vividly before the public in the experiment in Washington, D. C., there is still much that is vague in *goal* and fundamental principle.

The presentation of method is unusually good, as the following illustration (one of many that could be cited) will show.

1. Insure an interest, a purpose or motive, and a goal in the mind of the pupil.
2. Provide a learning situation, similar to that in which the learning will later be used.
3. Insure a maximum participation by the class in both thinking and doing.
4. Provide for conscious progress toward a goal, at the rate which individual experience and ability allow.
5. Carry the learning to the point where it results in a change in behavior.
6. Give satisfaction to the learner.

From the point of view of Catholic Education we may be permitted to express the hope that the book will find its way into Catholic high schools where there are well-defined courses in homemaking; that it will become familiar to the national committees on Parent Teacher Associations, and Family and Parent Education of the National Council of Catholic Women.

Finally, does the reader believe: (1) “That it is the girl who is largely responsible for maintaining the right attitude and relationships within the family?” (2) That next to the mother herself, “the home-economics teacher more than any other teacher has the opportunity of planting in the soul of the girl, love

for home, family life and the feeling of the sacredness of parenthood?"

Where in the hierarchy of aims in education will the Catholic reader place this training for homemaking?

ANNE M. NICHOLSON.

The Cumulative Volume of the *C.P.I.*

One of the desiderata of the Second National Convention of the Catholic Library Association was to make the final arrangements for the publication of the large four-year volume of the *Catholic Periodical Index*. This desire has been fulfilled. In two sessions with Mr. H. W. Wilson in one of the De Paul offices, satisfactory arrangements were completed. The total cost to put out the four-year cumulation is quoted at \$8,500, which includes three years salary for the editor, Miss Barrows (\$4,500), and the cost of printing, etc. (\$4,000). Mr. Wilson asked for a guarantee of \$3,500 before he could put the volume into the press. This was assured to him by the guaranteed subscriptions (until December 18, \$3,087.55) and protection by the reserve fund of the *C.P.I.* for the remainder of the sum. Although at this time I have not as yet had news from Miss Barrows as to how far all the indexing has been kept to date and how long it would take her to get it ready for the press, we can be definitely sure that the Cumulative Volume is a fact that will appear, perhaps very soon. It may be that an assistant, at least part-time, will have to be assigned to Miss Barrows in this work, and that will add somewhat to the cost of the volume. But I am sure that every one will now make one great effort to put the volume completely "over the top" by a more intense campaign for subscribers. Let each and every one resolve to canvass at least one subscriber, and remember that personal contact has proved to be one of the most effective means for interesting others in the *C.P.I.*

I might here mention also that the past debts of the *C.P.I.* are being carried by the Wilson Company in the hope that the *C.P.I.* will soon be self-supporting to the extent of erasing past indebtedness.

That the *C.P.I.* should in time do this, no one will doubt; but that it will do it soon depends on the concentrated effort of each and every member of the Catholic Library Association.

If any of the guaranteed subscribers wish to pay for the cumulated volume in whole or in part before delivery, this expression of cooperation will be deeply appreciated by Mr. H. W. Wilson.

PETER J. ETZIG, C.S.S.R.,
President of the Catholic Library Association.
In *The Catholic Library World*, January 15, 1935.

Audubon Bird Pictures and Leaflets for Bird-Study. The Audubon Bird Pictures are 5½ by 8½ inches, all in natural colors.

The National Association of Audubon Societies announces that, through the generosity of its friends, it is again enabled to furnish colored bird-pictures and leaflets to school teachers and pupils.

A sample of our literature, and our circular, "An Announcement to Teachers," explaining the formation of Junior Audubon Clubs, will be sent to any teacher making request.

ALDEN H. HADLEY,
Educational Director,
National Association of Audubon Societies,
(Home Office) 1775 Broadway, New York City.

Books Received

Educational

Business Education and the Consumer. Proceedings of the University of Chicago Conference on Business Education, 1934. Cincinnati, Ohio: South-Western Publishing Co. Pp. 116. Price, \$0.50.

Columbia University: *Report of the President of Columbia University for 1934.* Morningside Heights, New York: Columbia University Press. Pp. 71.

Doll, Edgar A., Ph.D.: *Handbook of Casework and Classification Methods for Offenders.* Vineland, N. J.: The Training School. Pp. 29.

Hock, Rev. Conrad: *The Four Temperaments.* Milwaukee: The Bruce Publishing Company. Pp. 62. Price, \$0.35.

University of Iowa: *Studies in the Psychology of Learning II.* Iowa City, Iowa: University of Iowa. Pp. 143.

University of Iowa: *The Small Town and Its School*. Iowa City, Iowa: University of Iowa. Pp. 74. Price, \$0.25.

University of Kentucky: *Proceedings of the Eleventh Annual Educational Conference*. Lexington, Ky.: University of Kentucky Bureau of School Service. Pp. 98. Price, \$0.50.

University of Oregon: *Proceedings of The Conference on Higher Education*. Eugene, Oregon: The University of Oregon. Pp. 150.

Textbooks

Gavian, Ruth Wood; Gray, A. A.; and Groves, Ernest Rutherford: *Our Changing Social Order*. An Introduction to Sociology. Boston: D. C. Heath and Company. Pp. xxi+577.

Harlow, Ralph Volney: *A History of the United States*. New York: Henry Holt and Company. Pp. liii+760. Price, \$1.96.

Hollingworth, H. L.: *The Psychology of the Audience*. New York: American Book Company. Pp. x+232.

Lapp, John A., LL.D., and Ross, A. Franklin, Ph.D.: *Economic Citizenship*. Boston: D. C. Heath and Company. Pp. viii+305.

Michel, Dom Virgil, O.S.B., Ph.D.; Stegmann, Dom Basil, O.S.B., S.T.D.; Sisters of the Order of St. Dominic: *God Our Father*. The Christ-Life Series in Religion. New York: The Macmillan Company. Pp. 69. Price, \$0.68. Teachers Manual. Pp. 206. Price, \$0.72.

Rand, Helen: *English at Work II*. New York: Henry Holt and Company. Pp. 439.

Tressler, J. C., and Shelmadine, Marguerite B.: *Introductory English in Action*. Boston: D. C. Heath and Company. Pp. xviii+616.

Wells, Webster, and Hart, Walter W.: *Progressive Plane Geometry*. Boston: D. C. Heath and Company. Pp. lx+390.

General

Archer, John Clark: *Faiths Men Live By*. New York: Thomas Nelson and Sons. Pp. 497. Price, \$3.00.

Francis d'Assisi, Mother, O.S.U., *Sant' Angela of the Ursulines*. Milwaukee: The Bruce Publishing Company. Pp. 174. Price, \$1.50.

Gilby, Thomas: *Poetic Experience*. New York: Sheed & Ward. Pp. 114. Price, \$1.00.

McSorley, Rev. Joseph, of the Paulist Fathers: *A Primer of Prayer*. New York: Longmans, Green and Co. Pp. 120. Price, \$1.25.

The Layman's New Testament. Edited with Introduction and Notes by Rev. Hugh Pope, O.P. New York: Sheed & Ward. Pp. 931. Price, \$1.50.

Williams, Michael: *The Catholic Church in Action*. New York: The Macmillan Company. Pp. 358. Price, \$2.50.

Zema, Demetrius, S.J.: *The Thoughtlessness of Modern Thought*. New York: Fordham University Press. Pp. 66.

Pamphlets

Chetwood, Thomas B., S.J.: *Nicky*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Boulevard. Pp. 35. Price, \$0.10.

Curran, Edward Lodge: *Catholic Mexico*. Brooklyn, N. Y.: International Catholic Truth Society, 407 Bergen Street. Pp. 24.

Federal Aid to Education. Debate Handbook. Compiled by E. R. Rankin. Chapel Hill, N. C.: The University of North Carolina Press. Pp. 100. Price, \$0.50.

Freeman, Frank N., Ph.D.: *Handwriting and the Activity Movement. How Children Learn To Write*. Columbus, Ohio: The Zaner-Bloser Company. Copies furnished free to school officials upon request.

Gillis, Rev. James M., C.S.P.: *Catholic Action and Atheist Action*. New York: The Paulist Press, 401 West 59th St. Pp. 15. Price, \$0.05. Quantity Prices.

Lord, Rev. Daniel A., S.J.: *A Novena to Mary Immaculate. How To Pray the Mass*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Boulevard. Pp. 36; 48. Price, \$0.10 each.

National Committee for Religion and Welfare Recovery: *Some Leaves from My Autobiography for 1935*. New York: The Golden Rule Foundation, 60 East 42nd Street. Pp. 14. Price, \$0.10. Quantity Prices.

O'Malley, Charles J., and O'Malley, Chas. Desloge: *Greatest Religious Ceremony of South America*. The Thirty-Second Eucharistic Congress Held at Buenos Aires. Boston: O'Malley Associates, 244 Washington Street. Pp. 20.

Quarterly Bulletin of the Archconfraternity of the Holy Agony of Our Lord Jesus Christ. Emmitsburg, Md.: Sisters of Charity. Subscription, 25 cents per year.